

# The Sabbath Recorder

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F. J. HUBBARD,  
Treasurer the Denominational Building.  
(A Vision in Material Form)  
Plainfield, N. J.

### IT'S IN YOUR FACE

You don't have to tell how you live each day;  
You don't have to say if you work or you play;  
A tried, true barometer serves in the place—  
However you live, it will show in your face.

The false, the deceit that you bear in your heart  
Will not stay inside where it first got a start;  
For sinew and blood are a thin veil of lace—  
What you wear in your heart, you wear in your face.

If your life is unselfish, if for others you live,  
For not what you get, but how much you can give;  
If you live close to God in his infinite grace—  
You don't have to tell it, it shows in your face.

—Church Chimes.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Westerly, R. I., August 23 to 28, 1927.  
**President**—Benjamin F. Johanson, Battle Creek, Mich.  
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Maplewood, N. J.  
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**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

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**ADDRESSES OF MISSIONARIES IN CHINA**  
 Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Pont. Ste. Catherine, Shanghai, China.

Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China. Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 101, No. 20

PLAINFIELD, N. J., NOVEMBER 15, 1926

WHOLE No. 4,263

*"Great Father, we hide ourselves in thee!  
 Thou canst not fail us. Grant us the true  
 vision of thyself and bring us and those we  
 love into thy unveiled presence, where we shall  
 see thee face to face with nothing between!  
 "Calm our fears, heavenly Father, as we  
 step out into the unknown and perilous future!  
 Let us be ever sensible of thy presence, ban-  
 ishing our fears and supplying all our need!  
 And what we ask for ourselves, we ask for  
 those we love!"*

## Why Not Choose The Sunshine?

There is such a thing as sunshine and shade in human life as well as in the physical world about us. Sunshine is always furnished by a cheerful countenance and a happy attitude toward life; but a cloudy, gloomy disposition is like a rainy day, the very atmosphere of which is chilling and makes one long for the sunshine. In this old world, wherein Christ is the light, there is altogether too much fog and cloud and darkness. People are too apt to look on the dark side of things, magnify the ills of life, until the sunshine is all but forgotten.

Some people seem to look for the shade until they are surrounded with all kinds of difficulties, in imagination, when if they would only look for sunshine, put on a cheerful countenance, the shadows would soon disappear.

Did you ever see a dog, on a chilly day, leave his dark corner to lie in the sunshine that floods a spot on the floor? Even a cow or an ox, in winter, will choose the sunny side of the barn rather than to stay on the shady side.

Many of the gloomy shadows we lament may be avoided if we choose the sunshine from the Light of the world.

The sun is the great germ destroyer of life. Those whose health is impaired, whose circulation is weak, are told to live in the sunshine. Sometimes the sunlight proves to be a great healer, and many a sickly, downhearted life has been renewed by the sunshine. The very entrance of light gives life where darkness has destroyed it.

It is out of the question to overcome a

gloomy, ill-natured tendency or to comfort a wounded heart, while he insists upon looking on the dark side of things. But when light from heaven shines in, hope revives, and gloom flees away.

I have read of one who prays every morning for grace to be happy and for ability to radiate the sunshine of good cheer. Only the one who lives in the sunshine Christ gives can radiate the light which this old world sorely needs.

## Milton College Review Home-coming Edition

The home-coming edition of the Milton College Review, issued on October 28, is full of good things, many of which would interest SABBATH RECORDER readers if there were room for them. On every page there appear evidences that Milton's work for the year is opening up with enthusiasm in every line of school or lyceum and field work.

Cordial invitations are sent out, urging the former students and friends of the college to attend the second annual home-coming, which will be over before this reaches our readers, but which, no doubt, made a gala day for all.

One interesting item gave account of the special chapel service on the anniversary of President Daland's birthday, which we give here in full:

### LILIES COMMEMORATE BIRTHDAY OF DALAND

Last Monday morning, being the anniversary of the birthday of the beloved President Daland, the chapel exercises were altered slightly in order to observe the occasion. Two large vases of beautiful lilies rested on the pulpit throughout the morning and President Whitford spoke concerning the life of the man who spent several years as the President of Milton College.

President Daland died in June of the year 1921, at the age of sixty-one years, after being executive at the college since the year 1902. Mr. Daland would have been sixty-six years of age this year had he lived.

Many hearts will be touched in all our churches at the very mention of Brother Daland's name, and all over the land there are those who will have hard work to feel reconciled to his early death.

Milton College has been greatly helped



by having the faithful services of President Daland for nineteen blessed years.

Another matter of general interest appears in the account given on another page of this RECORDER of the tribute paid by Alfred's president to Milton's president at last commencement time. Such pleasant relations between the two colleges are indeed pleasing to Seventh Day Baptists throughout the land.

**Another Home-coming** The *Alumni Association Quarterly*, of the Alfred University publications, shows that the university is bound not to lose touch with its old students, and a plea is made for all classes that have gone out, to keep up friendly connections with the association. The *Fiat Lux* also urges that the alumni crowd the town with visitors on home-coming day. This great day will also be passed before this RECORDER reaches its readers, but there will be many who will look for some report of it, and many who are not able to be there will be glad to know that it was a successful movement.

The little pamphlet of the association gives brief notes of old students who attended classes in years gone by—years ranging from 1856 to 1901—and also gives many names of old-time students who were in Alfred to attend the General Conference.

Some happy reunions have occurred this year, when members of the large Alfred family have renewed acquaintance and enjoyed the good cheer of fellowship.

The friendships of school life formed in all our schools are indeed precious, and every movement designed to strengthen them should meet with hearty approval.

**Notes by the Way** On the evening of November 3, just after the Election day, I took the Lehigh Valley train at South Plainfield, for Battle Creek, Mich. I shall not tell you of the misgivings that had clung to me for several days, after promising to go there to preach three Sabbaths, lest it might not be best to leave my work at home so long; neither can I tell how persistently those fears insisted on riding with me all the next day on the train; nor yet need I repeat my words to Brother Jordan when he met me at the train as the evening shadows deepened and warm words of welcome were given.

For many years most of my preaching has been by pen alone, and only those who have had a similar experience can know just how such a change does affect one. But I began to write some notes by the way, so this may be regarded as the real beginning.

After a comfortable night on the Lehigh, I looked out upon a cold, frosty world in which roofs, gardens, railroad ties, were white as snow, and the contrasts between the world outside and the steam-heated cars inside seemed unusually great. I really did wish I could share some of the superfluous heat that made me uncomfortable, with the poor fellows outside who seemed shivering with the cold. As we passed over one bridge I looked down where the trolley cars passed under an arch of stone and saw there some poor tramp-sitting with back against a wall trying to get warm by a fire he had kindled with scraps of old boxes and sticks he had gathered, and I could not help thinking how little one part of the world knows how the other part has to live.

By this time it was fully daylight, and as I started for the dining car, I looked out and down into the Niagara gorge below the falls. Soon our train was slowly creeping, "like some acrobatic monster," across the suspension bridge that spans the chasm, and we were soon in Canada. As the train stopped just before a large hotel, I read the sign, "King Edward Hotel," and was impressed with a sign lower down—a sign we see no more in Uncle Sam's domain—"The Bar."

On reaching the brink of the river at the Horseshoe Falls, the train stopped five minutes to give passengers a chance to step to the edge of the gorge and look down upon the wonderful sight, which, if once fairly seen can never be forgotten.

Then began our all-day run through the interesting farm lands of southern Canada. The first part of the way was through quite level prairie-like farms, with standing water in every low place and in the deep furrows, showing that there had been plenty of rain this autumn. Little droves of cattle and sheep and horses seemed to enjoy their frosted food quite as much as some people do their frosted cake; but I fear that frosted pastures are not specially good for cattle, even though those along the way did seem contented with what they got.

The many cornfields lacked one thing that always made such fields interesting in our early years. James Whitcomb Riley's, "When the frost is on the punkin and the fodder's in the shock," would not describe these Canadian fields, because the pumpkin is not there! When a boy on the old York State farm, I was sometimes sent to stick pumpkin seeds in the corn hills, with instructions to "stick one in every other hill." So when our corn was in the shock the entire field would be speckled with golden pumpkins.

Some of the northern forests were beautiful still with frost-tinged leaves of ash, hickory, maple, and oak, with a sprinkling of pine and cedar. Farm houses were few and far between, and many of them were old and weather-beaten.

It seemed old-fashioned enough to see horse teams along the roads with farm wagons loaded with produce or with milk cans going to market. Indeed, from eight o'clock until after eleven I looked in vain for automobiles on the road, seeing only two or three in as many hours—and that, too, while riding in sight of country roads much of the time. Many roads were crossed at right angles, giving a straight look of a mile or so, upon which no auto could be seen. I confess to something of a relief to see signs of the quiet, restful life prevailing in this land of country homes.

Another thing of interest to me was the sight of long rows of old-time pine stump fences! Some of them must be a hundred years old. Then there were fields after fields surrounded with old weather-worn, crooked rail fences, and now and then there was a field in which the blackened stumps of old pine timber were still left in various stages of decay.

Do I hear some one say, "Oh, what of these old simple things? They are not worth mentioning!" Maybe they are not, to you; but to me they all speak again of childhood days, in a land decorated on every hillside with many-hued colorings by nature's wonderful artist. They recall the days when, as a boy, I watched the lumbermen fell those gigantic pines for lumber, and when I watched gangs of men with wonderful machinery—stump pullers they were called—tearing those great stumps out of the ground and making them into fences to last for two or three generations. If

any of you have spent the glorious days of childhood and the working days of young manhood in a land of cattle and sheep, in a land of saw logs and pine fences, lumbermen and rail splitters in plenty, then you can appreciate something of the story these scenes along the way were telling to me all day long. If you have ever lived in a land of wheat harvests and counted the days when the threshers would come with their ten-horse machines to enliven two or three days, separating wheat and oats from the straw, you can easily see how every straw stack beside old, weather-beaten barns along the way told me that the threshers had been there and that some boys had been made glad, having a good time.

Had you seen that little spotted, wobbly-legged calf run across the field, frightened by our train, and seen the mother cow following it up with apparent concern; or had you seen that colt in the pasture fleeing from our coughing old engine, I am sure you too would have thought of old-time scenes around your old farm home, and I am not sure but that you too would have felt some longing for the quiet, contented, country home life of other years.

**Report of the Building Fund** The last report was made October 27. Since that \$571 in gifts and pledges has been received—one check for \$500, to help start the second third of the required amount. This check completes the first thousand dollars of the second third. Adding this amount to \$25,557.13—our last report—makes the amount \$26,128.13 to date, November 10.

### READERS OF THE RECORDER

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

When we were having an informal conference recently in Milton, Wis., Mr. Hosea Rood told us that he knows a boy at Milton Junction who reads the SABBATH RECORDER through every week. I countered with the statement that I knew a boy in Milton who was doing that same thing, and who had been doing it for a whole year.

These two lads attended the Teen-Age Conference held the next day at Milton Junction and it occurred to me that it might be of interest to have them appear in the RECORDER, and so here they are.



Photo by Pastor John F. Randolph

They are: Leland Skaggs (left), son of Pastor James L. Skaggs of Milton, and Donald Gray, son of Carl Gray, farmer, of Milton Junction.

The Milton Intermediate Christian Endeavor society, to which Leland belongs, took the prize in the RECORDER Reading Contest last year, and Leland captured the individual prize. The Milton Junction society to which Donald belongs is out to win this year. From the looks of these boys it seems to be a friendly rivalry, but it looks as if both meant business, also.

I have understood that Brookfield, N. Y., intermediates are saying that it is they and not Milton Junction who will take the prize from Milton.

Now it is possible that the SABBATH RECORDER would feel that it could not afford to publish the picture of every intermediate in the denomination who reads the RECORDER through every week, but if the Brookfield lad or lassie who sent that challenge to Milton will step forward I am sure we shall be glad to see his face. (Our English language is deficient, of course, in not having the proper pronoun to use here.) Well, girl or boy, we shall be glad to see you.

I will go further and say that, if any two intermediates, representing two different societies, who read the RECORDER through every week, will get together and

have their picture taken *together* and will send it to me, I will see what I can do about getting it into our good old denominational paper.

### SEMI-ANNUAL MEETING OF THE MINNESOTA AND NORTHERN WISCONSIN CHURCHES

The Semi-annual Meeting of the Minnesota and Northern Wisconsin Churches was held at New Auburn, Wis., October 8-10. We were glad, indeed, to have a few days of bright weather while entertaining these meetings. Because of the previous inclement weather putting a check on the progress of the usual fall work, many felt unable to come who otherwise would have attended, so the number of visitors was not great. Rev. Mr. Holston, the Misses Holston, Langworthy, and Adams from Dodge Center; Rev. C. W. Thorngate and wife, Mrs. Kitty Baldrich, Jesse Babcock and family of Exeland; and Mr. Theodore Hurley and Mr. Oaks of Garwin, Iowa, were among those we were glad to welcome.

Mr. Holston arrived in New Auburn Friday and preached the evening sermon. He used as a theme, the command: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might," Deuteronomy 6:5. He spoke of the wonders possible in the Christian world, if a normal human being would love with all of his emotional nature, intelligence, and active physical being.

The Sabbath morning service was opened by songs, followed by the reading of the Scripture and prayer by Mr. Holston. Rev. Mr. Thorngate delivered the morning message. He emphasized the fact that John baptized with water while Jesus baptized with the Holy Ghost. Which were we? If with the Spirit then the Spirit would lead us into all truths, and if we were led we would do the works of love. (St. John 3:3.)

Alton Churchward of Dallas conducted the laymen's meeting of the afternoon. Mr. Holston brought out the "Work of the Church" as: (1) a giving interest in the salvation of others; (2) a cementing and binding together of what we have, and (3) the direction of community life. Theodore Hurley spoke of "How the Layman Can

Help" by working in unity and relieving the loads of one another. Rev. Mr. Thorngate brought up the pastor's viewpoint in his topic, "Laymen's Relation to Pastor." He thinks the ideal relationship would be for the congregation to be loyal, offer their criticisms to the pastor personally, and pray for him to feed them on spiritual food. Mrs. Rosa Williams, in her talk on the "Pastor's Relation to the Layman," said that in her estimation the pastor should be a *real* friend, not a being set upon a pedestal of perfection. The people were free to comment and discuss the topic in general after each phase of the subject. Mrs. Kitty Baldrich favored us with a couple of selections on the violin, accompanied by Mrs. Thorngate.

Rev. Mr. Holston in using the text, John 20:28, for the evening service, talked of the need of a personal Savior. Ruth, through Naomi's influence, came to the decision that "Naomi's God" was not sufficient; it must be "my God." When Peter cried, "My Savior, my God," he ceased to be a doubter. Is Jehovah "just God" to us or is he "my God," a living, present Friend?

The semi-annual business meeting was held at ten-thirty. Reports from the various churches were given. It was voted to meet next time with the Exeland Church and Clyde Clapper was elected moderator, and Mrs. Metta Babcock as recording secretary for that session.

Dinners both days were served by the Seventh Day Baptist ladies at the home of Pastor Loofbourrow. About eighty-five men, women, and children were present at the noon hour.

The Scripture reading about the transfiguration of Jesus, found in Matthew 17:1-8, was read and Mr. Thorngate used the theme found in the last verse: "They saw no man, save Jesus only." The world can not see Jesus because it is looking through dollars, fine homes, and automobiles. If a congregation would listen to its pastor with eyes "seeing Jesus only" there would be few criticisms ever offered. If we, like Zaccheus, would climb up in a tree and look for Jesus, we would find him. If we found him he would ask to come to our homes. Then it would be easier always to walk and work as one who sees "no man save Jesus only."

The subject of the young people's hour in the afternoon was the "Dangers of Trifling with Life, God, and the Soul." Acts 26:28-32, was read by the leader, Esther Loofboro. Doris Holston gave a clear picture of "Blind Living." Althea Churchward read an essay on "The Pull of the World" as a common danger. Francis Ling read a paper on "Pleasures that Die," based on John 2:15-17. Pastor Loofbourrow spoke for a few minutes on "God is Not Mocked." Buena Davis of Milton wrote about the discomforts of "An Undecided Soul," and the article was read by Helen Weir. Only the fool trifles with making a living; no one wants to be a pauper. The physical being of man is well planned, but what about his spiritual? Do we wish to *play* at a spiritual sowing—because the harvest may be a little way ahead? Do we wish to trifle with the growth of the soul and at last enter into a spiritual poor house? The questions were left as a summary of the dangers of trifling. The special music was much enjoyed—especially the duet, "In the Garden," sung by Mr. Holston and Doris.

The last service of the series was a very strong sermon preached by Mr. Holston on "And what shall this man do?" Each one felt that he should get the same advice as Peter: "follow me" and "feed my sheep." Several people felt that the two days were of real value to all, and we parted with the hope that the good things and good times would be remembered through the wintry days ahead.

ESTHER LOOFBORO,  
Recording Secretary.

### NOTICE

The Yearly Meeting of the New York City, Berlin, N. Y., and New Jersey churches convenes November 26-28. These churches are cordially invited to meet with the Shiloh Church this year. The evangelistic note will be sounded in each session. A Teen-Age Conference will be held Sabbath evening.

COMMITTEE.

A. H. writes: "The mosquito is like a child; the moment he stops making a noise you know he is getting into something."—*Boston Transcript*.



## SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary  
926 Kenyon Avenue, Plainfield, N. J.

### OUR BULLETIN BOARD

List of churches reporting that the canvass for the denominational budget for 1926-1927 has been made:

Little Prairie, Ark.  
Lost Creek, W. Va.  
Roanoke, W. Va.  
Piscataway, New Market, N. J.  
New York City, N. Y.  
West Edmeston, N. Y.

It is the request of the Sabbath Tract Society that a sermon on the Sabbath question be preached in each of our churches in November.

Read carefully the minutes of the Missionary Board that appeared in last week's SABBATH RECORDER.

### GOOD NEWS FROM INDIA

REV. R. B. ST. CLAIR

[Recently I received a letter from Pastor A. P. C. Dey of the Calcutta Seventh Day Baptist Church, portions of which I should like to have our people read, but the following description of the interests in India is more complete than what I have received direct from that field, and I gladly place it before the readers of the SABBATH RECORDER.—W. D. B.]

My heart was cheered on the morning of October 21, to receive a letter from Pastor A. P. C. Dey, of our Calcutta, India, Seventh Day Baptist Church of Christ, announcing the organization of four new Seventh Day Baptist churches in that far eastern country.

Several years ago a minister residing in India was given a copy of *The Voice* by a minister in Georgetown, British Guiana. In mid-ocean this little paper was read and re-read, until the man decided to become a Seventh Day Baptist. About the same time Dr. B. B. Mandale, of Calcutta, wrote to Dr. J. H. Kellogg, of Battle Creek, inquir-

ing about Seventh Day Baptists. This letter was handed to Pastor Kelly, who showed it to the writer of this article. Later on, Dr. Mandale was put in touch with the minister residing in India, who by that time had united with the Detroit Church, and eventually a Seventh Day Baptist Church of Christ was organized at Calcutta, India. This church, of which Dr. Mandale is one of the officers, was given official recognition by our General Conference in 1925.

Pastor Dey has been supplied with suitable literature by both the Plainfield and Detroit people, and this has been mailed to inquirers in the Province of Bengal, India, by him. An extensive correspondence has also been carried on by our Seventh Day Baptist minister of Calcutta. The result has been that a considerable number of people in various sections wrote to Brother Dey requesting organization as Seventh Day Baptist churches.

Brother Dey is poor financially, and the expenses incidental to travel could not be met by him. He was supplied with money for this purpose by the May meeting of the Michigan-Ohio Seventh Day Baptist churches.

The sum was not very considerable. In fact it was about \$60; but Brother Dey started right out on the first check of \$35, which netted him 96 rupees and 6 annas in Indian currency, and made the trips to the places concerned. He spent three weeks on the tour and traveled over three hundred miles by train, steamer, and country boat, at an expense of a trifle over 50 rupees. This, too, includes the expenses of two officers from the Calcutta Church who went with him.

In addition to the churches which we will report in this article, three more companies are preparing to organize in the near future. These are located in the Taridpur and Barisal districts, in which we now have certain churches as a result of this recent trip of Brother Dey. Also, in November, Brother Dey plans to visit the District of Assam, if funds permit, as he writes: "The expense to go and come is great, but news from hungry souls is shaking us here. We are trusting in the living God." Thank God for such apostolic zeal. Would to God our whole denomination might become permeated with it. It is nothing short of a revival in action.

Brother Dey also writes: "In a word, I may say our work seems bright and encouraging, and if we can carry out the work in a regular way, we do trust that within eight or ten years thousands of dollars may be gathered in the treasury for the support of our denominational work by our faithful Indian members, when they will be in number some thousands. But now we need immediate help in the work, both by prayer and purse."

Before I give the report of the churches, I wish to mention the primary school started by Seventh Day Baptists in Calcutta, under the principalship of Brother Paul, a local church officer.

The boys on the roll now number forty-five. The classes are going on in all parts of the house, even the bedroom and kitchen being utilized. After October holidays, the number of boys will be one hundred fifty, and Principal Paul does not know how he will ever accommodate them. A building at very small cost, possibly in the neighborhood of \$100, will fill the bill. The principal will be glad to receive any primary books published by the Seventh Day Baptist Education Society. "I believe," writes Brother Paul, "it is the will of God that this school be a home for the boys of our faithful members and a great help toward the extension of the work in India."

Seventh Day Baptist policy to the very bone. Read our own history—church and school; school and church. I have no doubt but that books of any kind will be welcomed by our good Brother Paul. Both he and Pastor Dey are live wires. Let us encourage them.

The names of the churches and selected data from an elaborate report follow:

Tatanagor Hindi Church, Shingabhum District, organized July 31, 1926; 6 male, 6 female, 5 boys, 7 girls, total 24. T. C. Mukerjee, pastor; Mr. John, deacon; J. N. Roy, clerk; Henri Kulkoo, treasurer.

Juleeher-Katti Church, Barisal District, organized August 28, 1926; 7 male, 9 female, 4 boys, 5 girls, total 25. H. B. Mandale, pastor; R. Mandale, deacon; H. Kharati, clerk; B. Somadder, treasurer; Mrs. Kharati, deaconess; H. B. Mandale, Sabbath school superintendent.

Dhamsor Church, Barisal District, organized August 31, 1926; 15 male, 5 female, 7 boys, 3 girls, total 30. U. L. Sarker, pastor; G. C. Adhikari, deacon; G. C. Badya, clerk; S. Deori, treasurer; S. Dey, Sabbath school superintendent; U. L. Sarker, Sabbath school teacher.

Gyans Memorial Church, Barua Bari, Faridpur District, organized September 3, 1926; 7 male, 8 female, 12 boys, 12 girls, total 39. S. C. Barai, pastor; Provathch Gyan, deacon; T. C. Karmaker, clerk; Syamach Barai, treasurer; Mrs. C. K. Gyan, deaconess; H. L. Barai, Sabbath school superintendent; A. C. Sarker, Sabbath school teacher.

Total church population, four churches, adults and children, 118.

Those who, after paying their local and denominational budgets, wish to help on this good work, may send the aid so much needed to me at 4012 Field Avenue, Detroit, Mich., and your name and amount will be communicated to Pastor A. P. C. Dey, of Calcutta, India.

Sometime I will write of the business-like methods employed by these people in organizing, giving minutes in full.

### ALFRED GRANTS DEGREE TO PRESIDENT A. E. WHITFORD

PRESIDENT DAVIS PAYS TRIBUTE TO  
DR. WHITFORD

[The *Milton College Review* of October 28, contains this article regarding Alfred's tribute to Milton's president, which I know will please many RECORDER readers.—T. L. G.]

All students are interested in degrees. The student expects his four years of toil to be rewarded with the B. A. degree. Many Milton College teachers, having added university graduate work to their college course, hold the degree of M. A.

For those who have made important contributions in the fields of education, religion, science, literature, or politics there are also various honorary degrees. When a man renders distinguished service to his state or to the nation at large, it is frequently the custom for some college or university to confer upon him an honorary degree, which is the recognition of his achievement in his chosen field.

The *Review* is glad to report that Alfred University at its last commencement honored Milton's president with such a degree. At Alfred, N. Y., on June 16, 1926, the university conferred upon President Alfred E. Whitford the honorary degree of Doctor of Science. This was done in recognition of President Whitford's long and honorable career as teacher, professor, and college executive.



For thirty years after his graduation from Milton College, in 1896, Dr. Whitford as teacher in Wisconsin high schools, instructor in the University of Wisconsin, professor in Milton College, and finally as its president, has labored to promote accurate and thorough knowledge and a broad and solid educational procedure generally. Dr. Whitford's devotion to physics, mathematics, and astronomy for over a quarter of a century is well known to all Milton students and alumni, who are glad to see that it is being recognized more and more by the public.

In conferring the degree, President Davis of Alfred University spoke as follows:

"Son of Milton and Chicago, scientist, teacher, musician, friend of youth, executive, and college president: because of your own high qualities of scholarship, character, and public service, Alfred welcomes you on this occasion as an honorary alumnus. Also as a fraternal courtesy to Milton College, of which you are now the distinguished head, a sister college with which Alfred has enjoyed most cordial relations throughout the years, we give you welcome. In Alfred your beloved father began his career as a college teacher of mathematics. For these and many other reasons, this new relationship carries with it the warmth of both official and personal cordiality."

### BE SQUARE

CHARLES M. BURDICK

"An old man traveling a lone highway  
At the close of evening, cold and gray,  
Came to a chasm vast, deep, and wide.  
The old man crossed in the twilight dim,  
For the sullen stream had no fears for him;  
But he turned, when safe on the other side,  
To build a bridge o'er the rolling tide.

"'Old man,' said a fellow pilgrim near,  
'You're wasting your strength in building here.  
Your journey will end with the ending day.  
You never again will pass this way.  
You've safely crossed the chasm wide.  
Why build the bridge in your evening tide?'"

"The builder lifted his old gray head.  
'There are others coming this way,' he said.  
'This torrent which was naught to me  
For their young footsteps may a pitfall be.  
They too must cross in the twilight dim.  
Good friend, I'm building this bridge for them.'"

One does not have to be old to do something for the cause of humanity. Instead, youth is anxious for a worth while fight or

a worth while job, and what more worth while job can be found than the one suggested in the words of the poem—to build a bridge over the floods of dishonesty which are devastating our land. The world is looking for and needs fair play. It is time for youth to demand it and with a mighty voice to raise the cry, "Be square."

Be square in what? In every relation of life, in our home life, in our educational life, in our business life, in our national life, and in our religious life.

Where should we form the habit of being square? Is it not in that little world, the home—"A world of strife shut out, a world of love shut in—the only spot on earth where the faults and failings of humanity are hidden under the mantle of charity"?

The family circle may be, and surely ought to be, the most charming and delightful place on earth. The family occupies an important place in the social, moral, and political world. There, if it is worthy of its name, you find truth, honor, mercy, and justice portrayed. In the home we are taught forbearance toward others so that we may be the better fitted to go out and fill our position in life.

What then does "being square" demand of us in the home? Are we square if we take all and give nothing? Our parents give their care, their lives, their strength, their time, their patience, their forbearance, and their forgiveness. In all honesty do we not owe them something? If we are square, we ought to pay our fathers reverence, our mothers devotion. We ought to give both our parents confidence, keep them free from anxiety about us and satisfy their pride. Let's just be decently square to the ones who do most for us.

Perhaps the institution next to the home to which we most owe a square deal, because it does so much for us, is the school. And yet sometimes the effort seems to be to trick the teacher, the school, and the state, not realizing that we only trick ourselves.

I might cite a case of which I have read of a boy in a high school taking an examination in geometry. He wanted to play football and realized that he needed to answer one more question in order to pass. The boy in front of him had just completed the proposition which he did not know, and our friend copied it, not having the

slightest idea what it was all about. He got by. Three years later the same boy had reached college. He had been assured a place on the football squad. In a solid geometry examination he again found that he needed to answer one more question and found that it involved the same principle as the one he had copied three years before and never learned. The young collegian did not make the team. He found too late that by not playing square he had tricked, not the teacher who only cared for his sake, but himself.

"He that wrongs his friend  
Wrongs himself more, and ever bears about  
A silent count of justice in his breast.  
Himself the judge and jury, and himself  
The prisoner at the bar, ever condemned."

To borrow another's brains and not work for what one gets is not being square.

We fellows admire squareness. Then why not be square to the institution that is always working for us, and make honesty popular by condemning cribbing, cheating, bluffing, and trying to get by? The big majority are honest. Why not build such a bridge of public opinion that the weak brother will find it easier to avoid the pitfall?

Education is America's biggest industry. At the huge educational meeting which recently filled the city of Washington, Secretary Hoover paid the American school teacher the highest tribute when he declared that nobody of equal extent, rendering a public service, had been so inconspicuous in the press, because of the uprightness of their lives as the teachers of America.

Some critics of the American school are declaring that the alumni constitute, not an asset, but a liability to a school. The critics would have us believe that the alumni want to destroy the school as a spiritual and educational institution and turn it into something like the Roman arena, that zeal to have their school win out in sports will eventually strangle the institution and bring it into disrepute. That is unfair criticism.

An alumnus enjoys the high privilege of exemplifying what his school can do for a man. Consciously or unconsciously he will radiate the spirit of the institution which gave him intellectual birth. If it stands for honesty, so will he.

There is a great chance to show yourself fair and square on the field of sport. Here

the high school and college student can bring into play the training he has received within the walls of his school. Athletics are holding a prominent place in the world today. America is now well represented in the sporting world and has usually given a good account of herself in international contests. The American athletes hold in their hands the honor of the United States whom they represent, and if they lack strength of character to keep themselves straight, they bring criticism on the sport and the country which they represent.

The place to learn true sportsmanship is in the school, and the place to apply it is in every day life. We should learn from sport to be square, to respect our adversary; if we lose, to have no alibis, but to recognize and accept defeat. The idea is not primarily to win at any cost but to play square.

If we have formed the habit of giving a square deal in the home, at school, and in our sports, it will be natural for us to be fair and square in our business life. It always pays to give the other fellow his due.

Our early history gives us an example of this. Going back to the year 1620, when the Mayflower with her band of one hundred faithful men and women landed in Provincetown Harbor, we find the spirit of fair play manifested. Good relations were established with the Indians and a treaty was made which was faithfully kept by both sides for fifty years. During that time fair play was predominant, but when distrust entered in, the treaty was broken and trouble began.

This idea of giving the other fellow a fair deal was developed slowly. Not a century ago the act of robbery on the high seas was justified and even encouraged. But we can not doubt that morals have advanced since that time. Drake would have been hanged in the eighteenth century for doing that for which he was honored in the sixteenth.

There have also been improvements in advertising. Periodical owners have come to see that a newspaper is more than a billboard, and merchants now realize that the best policy in advertising is to tell the truth. In 1911 the Associated Clubs of the World issued this statement—"We believe in truth, the cornerstone of all honorable and successful business." *The Saturday Evening*



*Post* has shown that of four thousand large fortunes in America, less than one per cent has been won dishonestly.

Then in our national life we can not estimate what will be demanded of us, nor appreciate what manner of men we must be, without considering the times in which we live and labor. The general character of the next fifty years is already determined. It does not need the gift of prophecy to outline the essential features of history in the United States, if not in the world, for fifty years to come. The political life of the world will be intense. Our field of activity will be mainly in the United States, and we must be prepared by broad views, clear knowledge, and deep convictions, to meet the fierce storms of political influence. The ethical side of our national life will be involved at every step, and we must guard against biased opinions; we must be fair enough to read and listen to both sides of every national question and, having come to a decision, must not hesitate to defend the right, condemn the wrong, plead the cause of the weak, and turn aside evil in all political conquests.

The great moral reforms already under way to promote temperance and social purity and to prevent corruption in politics will be intensified with the new experiences of coming years. We must learn to be calm, courageous in spirit, and able to stand unmoved in the face of trying circumstances. Breadth of mind, bravery of heart, and clearness of vision will help us to be square with ourselves in the meeting of these issues.

One of the principal factors in the happiness of childhood is freedom from suspicion and kind and loving thoughts toward all. Why might not that disposition be used in our intercourse with mankind? In the face of widely divergent views on the policy of administering our national affairs, let us show the very finest spirit of sympathy and tolerance of the other fellow's point of view. No man who can not view a question from two sides can ever hope to secure independence of character.

Was it desire for comfort that caused the nation to rise against the curse of slavery and proclaim all men free and equal? Has it been love of luxury that has founded crusades for temperance? Has it been thoughts of greed that has established free education

and freedom of religion? We believe not. We believe that there are principles in this nation's life deeper than avarice, and in these we find the true soul, the real groundwork of American civilization. At heart she is sound. She is square. The cry has come down to us through the centuries, "Love thou thy land, and give her a square deal."

Above all, we must be fair to our spiritual impulses, the real uplifting powers that make life better. We must be square with the Church and respect every man's religion.

At the present time the majority of us are suffering from lack of heart rather than head. Some poet has said, "The time needs heart, 'tis tired of head." As day after day passes with our newspapers full of contentions and arguments and intellectual fightings, pushed by theorists who are inspired by greed of business and politics, we can not help saying, "Oh, for more heart and less head."

And what is to be our contribution to the world's progress? For four years our little fleet has been riding at anchor; today the anchors are weighed and slowly we drop together down the tide. A few hours more and these clustering sails will be scattered specks, each straining or drifting on toward its goal.

The world is not a playground; it is a school room and the one eternal lesson is, how better can we live? Let us stand up against the future squarely. Let us not quarrel with our lot in life, nor complain of its never ceasing cares and vexations. Let us be fair and square with ourselves. It is the vain endeavor to make ourselves appear to be what we are not that has strewn history with so many broken purposes.

"To thine ownself be true, and it must follow as the night the day, thou can'st not then be false to any man."

It is not work that kills men; it is worry. Work is healthy: you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.—*Henry Ward Beecher.*

"The so-called 'heathen at home' could hear if they would. The heathen abroad would hear if they could."

## MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.  
Contributing Editor

### MISSIONS IN THE CHURCH

Missions have their fountain head, so far as the human side is concerned, in the Christian Church; or we might bring it closer home and say that the success or failure of missions depends upon the missionary spirit and effort of the individual members of the churches. A denomination is as strong for missions as are its churches, and the churches are as missionary as are the members. Whether a church is strong or weak in missions is often judged by its contributions and the outward enthusiasm shown in missionary endeavor. If numbers and wealth are taken into account, this is very well, for, "Ye shall know them by their fruits"; but the true missionary spirit and effort is much broader than this and manifests itself in other ways. It shows itself in the attitude toward the work of the local church, in getting back of the work of the home church and showing the right attitude toward it, its members, and the local community.

The last Sabbath in October, about one hundred people in the Western Association went in a rainstorm to the First Hebron church to attend the Semi-annual Meeting and the ordination of Brother Clifford A. Beebe. Surprise was expressed by the people when they beheld on the church lot a commodious parish house well toward completion. The most refreshing and encouraging thing about it was to learn that the building is not for the use of the church alone, much less for some favored set in the church, but for the community with its various organizations, the young people and children with the rest. As the writer thought of what this little church had done, he said to himself, "This is the true missionary spirit applied to the home community. How this must please the Master." Then he recalled another church that has a parish house, which, for a nominal sum, furnishes a meeting place, not alone for the auxiliary organizations of the church but for no less than four organizations entirely

independent of the church. They have caught the missionary vision also.

People sometimes say they do not get help from the public worship on account of the quality of the sermon. These people generally lack the missionary spirit. They are looking for help, if not a thrill, instead of looking for opportunities to help others. The hymns, prayers, and Scripture reading, from their nature, are helpful to every soul in tune with the Infinite. When we turn to the sermon, we must remember that it is next to impossible for the preacher to bring something new and thrilling every week to those who have attended church regularly for many years; but here comes the missionary opportunity again, for to many, in every community, the gospel story with its priceless truths is more or less new. Those who have heard the story so long and know it so well should support the public service for the sake of others, if for no other reason. The sermon itself, though common and simply told, can not help being a means of grace if given in good English and backed by humble, consecrated living. The encouraging of the pastor and the maintaining of public worship is splendid missionary work in the home community, and no amount of outside work can take their place.

The writer was talking to some people outside of any church, and they voluntarily said that they worked in a certain church instead of the other church in town because the members in the latter wrangled among themselves so much. Those who have caught the vision of making the local church a missionary institution will not fight one another, but will unite in an endeavor to reach the ungodly and help the struggling in their midst. It is entirely possible for one person by his obstinate self-seeking to destroy the influence of the church. Such a state of affairs is more likely to exist in a small church, because one who is disposed to make trouble has less chance to work his selfish schemes and accomplish his Christless designs in a large church. The Psalmist exclaims, "Behold, how good and how pleasant it is for brethren to dwell together in unity." It is not only good and pleasant, but it is absolutely necessary if the church is to be an unlifting force in the community.

These are only illustrations of the many



ways: by which churches may become real missionary institutions in the communities in which they are located. Churches need the world-wide view of missions, but it is just as essential that they get and embody in their work the vision of making the church a missionary institution in the home community. They go together; the one helps the other; they both spring from the same spirit, the spirit of the living, suffering, serving Christ.

**WHAT IS EVANGELISM?**

Evangelism is spreading the "good news" of the kingdom. Long ago it was defined as preaching the gospel, and this meant only an effort from the pulpit. Today lexicographers say it is spreading the gospel, which acknowledges a number of processes directed toward the same aim.

It includes a process of redemption from personal sins and a departure from sinful practices; devotion to a program of personal Christian usefulness and an enlistment in the complete redemptive program of Christ for the whole world. Once its appeal was strongest because of what the "good news" saved men from. A growing emphasis is being placed upon what it redeems them for. The response to its call is changing somewhat from selfishness to altruism. Perhaps the Church has been at fault in over-emphasizing the personal gain of it to a redeemed man instead of the obligations to Christ and the world as a result of that redemption.

No more important item than this has place in the Church's program. It makes possible the growth of the Church and the enrichment of its spirit. Through it the Church came into existence and by it all great enlargements of the Church have resulted. When in operation locally it is termed soul saving, when applied in our own country it is home missions, when it reaches farther it is designated foreign missions.

Evangelism today has several types, all worthy of employment. There is: 1. *A natural evangelism.* Possibly this should be the normal method if all conditions were ideal. It is a growing up into Christ without ever having wandered away. This process will be greatly aided by 2. *Educational evangelism.* This is the first purpose of Christian instruction. The church school

is an educational institution with an evangelistic aim. Statistics repeatedly taken prove the value of this method. 3. *Reformatory evangelism,* which reaches those whose misfortune is that they have never come under either of the other two types.—Rev. F. G. Coffin, in the *Federal Council Bulletin.*

**MONTHLY STATEMENT**

October 1, 1926-November 1, 1926

S. H. Davis,  
In account with  
The Seventh Day Baptist Missionary Society

Balance on hand October 1, 1926.....	\$20,445 79
Helen M. Jordan, Life Membership..	25 00
Canadian Pacific Steamship Line, rebate on Mabel West's passage.	25 00
Mabel L. West, rebate on salary.....	80 00
Memorial Board:	
D. C. Burdick Bequest.....	66 60
E. L. Babcock .....	105 56
Eugene K. and Francella Burdick..	210 00
Paul M. Green .....	12 72
Mrs. Emma Cartwright, Missionary Society .....	5 00
Collection Northern Wisconsin and Minnesota Churches, Missionary Society .....	7 73
Income permanent funds, Missionary Society .....	1,000 00
Washington Trust Company, interest credit .....	11
Onward Movement treasurer, Missionary Society .....	407 00
Milton Junction Church, Missionary Society .....	15 00
New York City Church .....	25 00
Adams Center Church, Jamaica .....	50 00
	<b>\$22,480 51</b>

	Cr.
G. Velthuysen, September salary ...	\$ 83 34
T. L. M. Spencer, September salary ..	83 34
H. Louie Mignott, September salary..	35 00
William L. Burdick, September salary, traveling expenses, postage, and stationery .....	178 79
William L. Burdick, clerk hire .....	33 34
L. J. Branch, September salary.....	25 00
C. C. Van Horn, September salary....	41 66
Ellis R. Lewis, September salary .....	130 20
R. B. St. Clair, September salary....	125 00
George W. Hills, September salary..	50 00
Angeline P. Allen, September salary..	25 00
L. D. Seager, September salary .....	66 67
J. W. Crofoot, September salary.....	100 00
Anna M. West, September salary....	51 83
Charles W. Thorngate, July-September salary .....	50 00
Mrs. Lena G. Crofoot, July-September salary .....	25 00
William Clayton, July-September salary .....	25 00
Canadian Pacific Steamship Lines, passage Mabel L. West .....	168 75
Mabel L. West, traveling expenses...	140 00
J. W. Crofoot, traveling expenses....	33 84
Nettie M. West, account Mabel L. West Industrial Trust Company, account H. E. Davis' salary .....	28 88
Gordon Hurlbutt, account October salary H. L. Mignott .....	6 00
Mabel L. West, account salary.....	80 00
William L. Burdick, October salary, traveling expenses, postage and stationery .....	208 04
William L. Burdick, clerk hire .....	33 33
Treasurer's expenses .....	35 00
	<b>\$ 1,943 01</b>
Balance on hand .....	20,537 50
	<b>\$22,480 51</b>

Bills payable in November about \$1,000 00

Special funds referred to in last month's report now amount to \$20,703.44, balance on hand \$20,537.50, net indebtedness \$165.94.

S. H. Davis,  
Treasurer.

E. & O. E.

**THE INFINITE, ETERNAL LOVE OF GOD**

(A sermon preached by Mrs. Lena G. Crofoot, delegate from the Central and Western associations to the Southeastern Association, New Milton, W. Va., September 3, 1926, and sent for publication by request of the association.)

"Having loved his own which were in the world, he loved them unto the end." John 13:1.

The study of this passage reveals the ever-abounding, constant, abiding love of God. The fact of this love has been interwoven and interlocked in every act and word of our blessed Savior. In all his moods, both light and dark; in despondency and despair; when he was persecuted, mocked, and reviled; even when carrying the terrible burdens and the almost crushing responsibilities of those closing hours of his trial and crucifixion; yet through it all, again and again, he gives us a beautiful conception of an abiding, eternal God love.

It was on the eve of his betrayal that Jesus gave his disciples that great lesson of humility and helpfulness. This lesson was the prelude to the words of our text, "Having loved his own which were in the world, he loved them unto the end."

When we study the lives of these men referred to in our text, we marvel at his declaration. Of the twelve, only three seem to have left much impress upon history; and one of the three denied his blessed Lord at a crucial time when the Master sorely needed friends. The three—Peter, James and John—seem to have been most intimate with Jesus, and considerable has been left us of their writings. But of the others who were undoubtedly good men—Judas excepted—nothing much is found in history and but little in the traditions which come to us from these times. They were common men—simple, unlettered men, men of ordinary ability. Coming as they did from the common walks of life, there were, no doubt, hundreds of men their equal in point of culture or knowledge. Then, as we see their dullness of apprehension in grasping the spiritual ideas of his kingdom, as we witness their cowardly desertion at the preliminary trial, it presents a melancholy picture. Yet, no lack of faith will overturn

the divine purpose; no act of desertion will put aside his great, unfaltering, unconquerable love. With all their failures, still he loved them—loved them because of their weakness, which he sought to help them overcome.

As representatives of God, as his spiritual Israel, we come to be sharers in this blessed promise. With all our mistakes and failures on record against us, he will love us to the end. Herein is the element of divine love revealed in the nature of Jesus, yes, and in the nature of all his true followers. It is easy to love people who are lovely, pure; but quite difficult to love those who are unlovely, unholy, unattractive, degraded, impure. Do not mistake. It is not love for sin but for the sinner. Christ can not love the evil, coarse, hateful ways of men; but he loves man and desires to help him develop out of weakness and sin a better self, a strong, pure manhood. Taking man's rough, homely nature to ripen it from deep vileness into loveliness; lifting men up and making of them men in the truest sense of that word, this was his purpose concerning his immediate co-laborers, and is still his purpose and hope for us.

We, his disciples, come from the common walks of life. We all have sad shortcomings. These the Master seeks to correct. He would train us to become fit instruments for the work of his kingdom. We are surprised that he loves us when he knows us so well; but from the fullness of his love-nature comes constant love—love to the end.

We love because of the intrinsic excellency of the one loved. Often we create and magnify qualities, in fancy clothing the object loved with beautiful excellencies. We thus create glowing enthusiasm of affection, which is often dispelled in the wear and tear of daily life and companionship. In us the love element has to be stimulated by positive or imagined excellencies. But in God no such stimulation is needed. Love is the vital element in God's nature administered for our own good. It makes our life more beautiful and brings into it larger happiness.

We need to obtain a clear conception of this "loving" if we would get to the root idea of God's love as presented by Christ. If our mother can love us with all our faults—imperfect as she is in her capacity for loving—why can not the divine Being,



who is all love and has unbounded capacity, love impure and helpless creatures, and, by that love, seek to win them from their lost, hopeless condition to an estate of full, free, happy and blessed manhood?

If the divine love has not this purpose or mission, then the term love has no meaning. If the divine love is implanted in our hearts, it must mean help for the poor, weak, crushed, and miserable ones of earth. God, through Christ, has assured us that in spite of our sins he loves us. So we must make men in sin to feel that we love them in spite of their sins; that we seek by that love to induce them to forsake their sins; that it is not their unloveliness that attracts us, but their need. This is the sublimest principle of true service to men, and if made the rule of our life, it would drown all selfishness and eventually lead the world to Christ.

The secret of love in God, represented by Christ Jesus does not rest in externals operating upon the divine Being to produce effects, but it rests upon the nature of God. How comforting is this thought to all who are conscious of their human frailties and imperfections. With the picture of the spiritual poverty before us we wonder at a love so deep, so rich as to take us in its thought, while our lives are so covered with the rags of filth and sin.

Can you, my Christian brother or sister, love those whose ways are the ways of sin? Ought we not to love them with one single purpose in view, that they may be cleansed from all unrighteousness? Christ gave us some striking examples upon this point. It is a lesson we need to heed. We love our kin, our own set; but that is a selfish love, not a Christian love. We should love all, not because they are lovable, but because they are human beings made in God's image. Christ loved us in all our selfish and unfruitful ways, full of carnal, evil passions. The eye of God hath seen all that is evil within us and still through Jesus he commands us to "love one another as he hath loved us." Can Christians ever reach this much desired, blessed altitude? We repeat: it is not simply "the saint," the sweet and beautiful, that you are to love; but the dull, the unattractive, the ignorant, impure. How many such live and die, knowing nothing of the sweet sympathy and happy content of human love. What a

wearily waste in the life where love has never entered. God through his great love for us has taught us of the infinite sweetness of love. Let us teach some lonely heart, by love, how much God cares for him. Let the warm Christ-love of our hearts thaw out some congealed heart until it shall gather enough of the warmth of love to realize the great abounding love of our heavenly Father.

When such unselfish love shall rule in our lives, the possibilities of a heaven upon earth enters the realm of probabilities. We need no new theology; the good old gospel is sufficient to bring it. It is not found in the intellect; it comes as simply as a man or woman leads unselfish lives. The God love in the human heart is determined by the strength of this all-absorbing principle.

"He maketh his sun to rise upon the evil and the good, and sendeth the rain on the just and unjust." The love of God shines upon all the ugly and the beautiful. To possess this kind of love we must enlarge our capacity. No substitute can replace the lack of unselfish helpfulness to needy creatures. We are not willing to sacrifice our comforts, our pleasures. We are unwilling to exert our energies for the good of others and do for them at the expense of self-pleasures. Yet that is the true gospel. The spirit of this gospel is the atmosphere of heaven. While we earnestly contend for soul-culture, it is not the process but the result we are after. Neither do we contend for an ice-cold plant of supreme selfishness. A man may be "well polished," intensely active, and supremely selfish. Such a one is far from the kingdom. "Though I speak with tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains and have not love, I am nothing."

We are not to love a man simply because he has obtained much of this world's goods; we are not to love those who love us, simply for that reason. "If ye love those that love you what thank have ye?" Paul throws light upon the secret of the power of love when he said, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I

be loved." That which makes God "God" is that, by reason of his nature, he is able to love when not loved. If we only love those who love us what great divine principle have we fulfilled? None. Such a love is perfectly natural, and it would be strange if we failed in loving that which is lovable. But to love the unlovely is contrary to all our human desires and wishes. To acquire this power is to fulfill the true principle of divine love, "Bless them that curse you." It is apart from our human nature to do it, above or beyond the unregenerate human heart to be undisturbed by such enmity and to maintain a sweet temper, a loving sympathy for the one thus cursing us. But herein is Christ love. It is not to be a pretty stage performance; in your soul you are to love them and bless them. "Do good to them that hate you, and pray for them which despitefully use you." Here to me is the true test of the soul's attitude in loving. What stronger test can you possibly bring or conceive of than this? The Christ spirit stands secure in the presence of spiteful, mean persecution; calm, unmoved, he is giving love for cursing, kindness for hatred, good for evil. "Vengeance is mine, saith the Lord." Many of us profess faith in God; but how many of us under this true test of discipleship would be found wanting? True discipleship means the establishment of this divine principle of loving in the heart as a part of the life. Then, and only then, do we show good evidence that we are Christ's.

Soul culture! growth in grace! is all to be gauged by the capacity of love for the pure, the good and lovely? No! Rather, for those who are impure and unlovely. To love such we know is a difficult thing to do. We fear that those who do it are few in number. But we must not forget that this yoke and this cross is Christ's. It means self-denial, most certainly, for self-denial is Christlikeness. "Who having denied himself loved his own," including the entire human race. And having loved them, he continued to love them unto the end. How could we, as sinners in the sight of God, ever dare to lift our eyes unto him for help without such an assurance as this? It meets our conscious need of help. He is a perfect Being to whom we can look, whose love flows into our daily life of struggle and

temptation to help us gain a victory over selfishness.

A sense of unworthiness often keeps one away from God; but it should be the first reason why we should ask for his help. This conscious unworthiness is a cloud between many a poor, needy creature and God, shutting him from them because of their mistaken notion of him. Had God love only for perfect beings, what sense in his sending his only Son into the world, opening a way through him for imperfect, miserable, wretched sinners? It is only when the sinner's eyes are opened and he sees and feels his lost condition that he cries for help. As Christians we feel each day that we come short of being righteous and sadly fail in our whole duty to God and man, and we need to ask God's help and mercy for such failures. But the sinner and the Christian must feel their need; and until they do they are not apt to approach God for help. We often stifle this feeling and by excuses seek to evade duty; or we may become very active and suppose that activity will condone our faults. But that is selfishness. The proper motive to hold and lead in all service, in all true acting, is love—love for God, love for humanity. Obeying this law we shall be in harmony with God.

We have here, in brief, the spirit and the gospel of Christ as unfolded and interpreted by him in his words and in his life. We dishonor ourselves and bring reproach and shame upon our cause when we live in disobedience and open neglect of this divine law of love which he has so fully amplified. It shows ingratitude for all he has done for us. We are to love, not because the return might be advantageous to us, but because we have received freely, therefore should freely give. Here is a higher motive. We must freely give whether we have received or not; for it is the nature of the love principle to bestow it. Love must radiate as freely as the sunlight.

May God open our hearts to a clearer conception and grandeur of this love principle embraced and shown in the infinite and eternal love of God.

The great thing in this world is not so much where we stand as in what direction we are moving.—*Ashaway Messenger*.



## "LETTERS TO THE SMITHS"

REV. AHVA J. C. BOND

This little book of ninety-six pages, published by the American Sabbath Tract Society, is a well printed, tastily bound gem of the printer's art. And when one turns to its contents he finds in every letter a practical and stimulating message, clothed in a style that is racy and interesting. In all there are eighteen letters, direct and intimate, and dealing with everyday subjects of human interest in a way that sends the message home to the heart of every reader.

Nothing could be more appropriate for a Christmas or birthday present for a boy or a young man than this handy little volume, since many of its helpful and delightfully frank and intimate messages are directed to young men. There are messages for young women also, as well as for adults. Parents should read it for the help it will give them in understanding and dealing with the problems of their children. Altogether it is written with rare understanding and sympathy.

While each letter is addressed to a "nephew" or to a "niece" of the author, "Uncle Oliver," each deals with a specific subject. Below are the subjects as we have worked them out after reading the book through twice with interest and delight. In connection with each subject heading as thus presented, there is a brief quotation taken from that particular letter, with the number of the page in the book on which the quotation may be found.

Price in paper binding, twenty-five cents; cloth, fifty cents.

Secured through agents, or from the publishers, the American Sabbath Tract Society, Plainfield, N. J.

### NUMBER ONE TO PETER SMITH JOINING THE CHURCH

I am satisfied that if you once fully commit yourself upon this great question and become a member of the church of God, you will feel, when beating about among the stormy temptations upon the sea of life, the protection of an anchor that will never let you suffer wreck, if you will only put your *trust* in that anchor.—page 6.

### NUMBER TWO TO HARRY SMITH GOING TO COLLEGE

I know well enough that you would, if you go to college, have to "work your own way" through; and I understand, too, that to do such a thing requires no little grit and perseverance. Yet, I have seen boys not so favorably situated as you are undertake the struggle; I have watched them daily for years while in the struggle; and I have seen them come out of it conquerors—manly, strength of character stamped upon every feature, and eyes bright with intellectual activity.—page 11.

### NUMBER THREE TO ARTHUR SMITH SOWING AND REAPING

But, Arthur, when we went to work in the old farmer's harvest field, we were only harvesters after all. The fact of the broad acres of rich, waving grain was due, through the blessing of God, to the old farmer himself, to his seed-sowing and watchful care of his crop.—page 15.

### NUMBER FOUR TO DEACON JONAS SMITH "SCATTERATION"

We feel that our children are a sacred trust and that their religious and mental training must be our first care; that, unless there be a necessity for us to do otherwise, we have no right to deprive them of the best advantages possible in the way of mental and moral growth. And so we must decline to make the move you suggest and remain contented in the little home where we have lived so many years and where we have so much enjoyed life.—page 18.

### NUMBER FIVE TO ALBERT SMITH COLLEGE DAYS

It is human nature to wish to appear well—a most desirable trait in anybody; and I think all the more of any person who would like to wear a good coat and a fine hat. But God has so ordered that some of us must choose between something fine upon the head and a well-developed brain within it. You have chosen the *brain*, Albert, instead of the *hat*, and it is a wise choice.—page 25.

### NUMBER SIX TO DR. RICHARD SMITH A CHRISTIAN PHYSICIAN.

Of course you will say, as you read this, that you have not done much for Christ where you are; but you have done more than you think. It is not so much what one does today, but that something in the act that makes it amount to a great deal in the future. There are many deeds that seem little today, which viewed in the light of the future are great.—page 29.

### NUMBER SEVEN TO ARTHUR SMITH CLEAN SPEECH

What I want to propose to you is that both of us undertake to do more than we have done to use our influence against the telling of indecent stories and the use of unchaste language, especially by those who profess something better, and by the boys.—page 38.

### NUMBER EIGHT TO THEODORE SMITH THE YOUNG MINISTER

I have known young people to run and hide when their long-faced pastor was discovered tying his horse at the front gate. Don't be too anxious to draw them into religious conversation. Get them to *doing something* in the way of church work. Every day sow some good seed in good ground, but use discretion in doing it.—page 44

### NUMBER NINE TO JENNIE SMITH THE CHRISTIAN TEACHER

Knowledge is power to do mischief as well as to do good. The right use of this power depends upon a heart that is right; the motives to action spring from the feelings. And so, Jennie, while you strive by both precept and example to store the minds of your pupils with knowledge, and to make them good thinkers, do not forget to do all in your power to reach their hearts.—page 49.

### NUMBER TEN TO H. W. SMITH CHOOSING A PROFESSION

Real success comes from one's entering heart and soul into his work, and no one can well do this who does not find himself pretty well adapted to it and somewhat in love with it. If a wagon be built two inches narrower than the road there will be friction all the time as it grinds against the sides of the rut; and the same thing will happen if built too wide by even a trifle.—page 51.

### NUMBER ELEVEN TO TOM SMITH ON SMOKING

You may some day like to use all your influence in favor of right habits and against wrong ones. If you go on smoking, you will find yourself somewhat held back from doing good.—page 62.

### NUMBER TWELVE TO HARRY SMITH A GOOD HUSBAND

Her sweet alto that so charmed you a year ago should be more charming to you now; and your well-trained tenor should harmonize with her voice better than ever, now that you are where you have so good a chance to practice together. You have told her many times how you admire her playing; prove to her now that you were not lying about it.—page 66.

### NUMBER THIRTEEN TO J. NELSON SMITH GARDENING

Work done with weeds just at the right time is worth more than ten times as much effort after they get a good start. It is with weeds much as it is with bad habits. If scratched out early it will be easier afterwards. Both weedy gardens and weedy characters are abominations.—page 71.

### NUMBER FOURTEEN TO GEORGE SMITH "BIG-HEADEDNESS"

Many better heads than yours have been a little turned by success. I think, too, that such a turning of the head is more likely to result from success won by hard personal effort than from that gained through the aid of others. Do you recall what Josh Billings once said, that "the self-made man is a little too apt to come to worship his creator"?—page 76.

### NUMBER FIFTEEN TO FLORENCE SMITH GETTING AN EDUCATION

We are a little too apt, Florence, to regard education as almost wholly connected with books, when, in a higher and better sense, books furnish only a part of a good training; an important part, it is true, yet only a part. And that would not be worth much to us without the completing portion. What you are getting is of itself worth a great deal more to you than mere book learning; it is fitting you for the kingdom.—page 79.

### NUMBER SIXTEEN TO THE REV. FRANK SMITH ON PREACHING

When I was a boy—in the old log schoolhouse—I used to hear the preacher say, after I thought it time for him to stop, "Now, just one more point and I will close." I came to think a point must have some length to it, yet I tried to sit still and wait. Then he would say, "One word more and I will be done." I had not yet learned about that figure of speech called prevarication, and so I took his statement literally.—page 82.

### NUMBER SEVENTEEN TO ALL MY NEPHEWS AND NIECES THE MEANING OF THE FLAG

When you look at those stripes think of the spirit of heroism, the love of religious liberty, the sturdiness of character of those brave men and women who, in the fear of God, came to the then inhospitable shores of America to found here a nation upon the principles of liberty to worship him according to the dictates of conscience.—page 85.

### NUMBER EIGHTEEN THE MEANING OF THE COLORS IN THE FLAG

#### TO ALL MY NEPHEWS AND NIECES

In war times we boys fought with bullets. It is now my business to fight with ballots; and it will soon be yours. And I can assure you, boys and girls, that it takes just as much courage to fight with one as the other.—page 91.



## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### THE SPREAD IN SCHOOL INFLUENCE

In estimating the efficiency of our schools should the emphasis be placed on scholarship or citizenship—capacity or character—or both?

In the life of the individual, even as in the life of the nation, the activities of today are conducted in the light of their influence on the affairs of tomorrow. So it is with education—its prime business is the development of the individual to build the nation's future. "One's way of looking at things does not depend upon the size of the town he lives in but on the size of his mind." With education there need be no "Main Street."

Our educational system works in many directions. It enlarges the earning value of the child to its parent and to the nation. It brings an Americanizing influence to bear on the lives of our foreigners. It steps forth to rehabilitate the delinquent child, to restore the faltering physically. It develops research students, trains teachers, and makes possible the professions.

These are all essential in our scheme of things. However, education is especially concerned with the *many*. They hold the balance of power at the ballot. It is important, therefore, that they have an interest in and an understanding of public issues. It is to them we look for establishing a wholesale social morale. It is important, then, that they be educated in an atmosphere of faith and hope. It is important that they be educated to relish their work, and with a proper balance between work, worship, and play, they may enjoy toil and utilize the increasing leisure allotted them without being bored or tempted to dissipation.

It is a misconception to conclude that educating a person is reducing his efficiency to toil. His capacity to work should be none the less because he has been schooled.

Mind helps muscle. A young college man who dug ditches during his vacations, to gain health and wealth for the next school

year, recalls the Italian workman who would hum snatches of opera while he labored; an Irishman who would discuss political issues while he picked; an American who would analyze economic conditions while he worked. None of these men was less efficient with pick and shovel because in a degree intellectually developed. Yet their lives were richer, their resources greater. It would be unfortunate were it necessary to conserve ignorance in order to furnish an adequate labor supply.

The welfare of this country centers around the training of the many. It depends upon a high social morale, an increasing number of mentally alert producers. It requires a citizenry with intelligence to value and enjoy social contacts, with sufficient educational foundation to admit of self-development, equipped to improve its leisure, and imbued with sufficient sportsmanship to play the game. This is a contribution education makes; a contribution with intelligence, not ignorance, as the foundation.

Education should make more palatable the humbler tasks in life.—*Better Schools League.*

### WHEN FATHER PRAYS

When father prays he doesn't use  
The words the preacher does;  
There's different things for different days—  
But mostly it's for us.

When father prays the house is still,  
His voice is slow and deep.  
We shut our eyes, the clock ticks loud,  
So quiet we must keep.

He prays that we may be good boys,  
And later on good men;  
And then we squirm, and think we won't  
Have any quarrels again.

You'd never think, to look at dad,  
He once had tempers, too.  
I guess if father needs to pray,  
We youngsters surely do.

Sometimes the prayer gets very long  
And hard to understand,  
And then I wiggle up quite close,  
And let him hold my hand.

I can't remember all of it—  
I'm little yet, you see;  
But one thing I can not forget—  
My father prays for me!

—R. W. T. in *Record of Christian Work.*

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK  
R. F. D 5, Box 73, Battle Creek, Mich.  
Contributing Editor

### CHARACTER

Christian Endeavor Topic for Sabbath Day,  
December 4, 1926

#### DAILY READINGS

Sunday—A good character (Acts 11: 22-26)  
Monday—Character and reputation (Eccl. 7: 1)  
Tuesday—Training in childhood (Prov. 22: 6)  
Wednesday—Formed by divine power (2 Cor. 3: 17, 18)  
Thursday—Companions affect us (Eph. 5: 6-16)  
Friday—Jesus molds us (Phil. 3: 7-16)  
Sabbath Day—Topic: Character: How form it?  
What affects it? (Prov. 22: 1; 8: 1-11; 1 Cor. 15: 33. Consecration meeting)

"Just as the greatest men, like Lincoln and many others, came not out of the ease and luxury of wealth, but out of the temptation, struggle, and strenuousness of the life of poverty, so man, to develop strength of character, needed the temptations, struggles, and strenuousness that came into this world because of the existence of evil. This is the meaning of Christ's 'wilderness of temptation,' and it will be found that all great men, especially all great spiritual heroes, have had their wilderness of temptation.

"Someone has said, 'Our knowledge solely consists in a recognition of likenesses and differences.' So man needed the contrasts of good and evil to show him the true nature of both—to show him that good was harmonious, constructive, and tended to happiness and life, and evil was discordant, destructive, and inevitably tended to misery and death; and that therefore it was God's wisdom and love, and not an arbitrary desire to boss, that gave his law to man."—*From a letter from Dr. G. E. Fifield to one of his parishioners.*

"I have my impediments, and so have you yours. I am tempted to give up the struggle and let the impediment win the fight; and so are you. When we do this, our disabilities are likely to make us morose and suspicious and fault finding, whereas bravely doing our duty, leaving our impediments in the rear, honestly doing the best we can, we in time make for ourselves char-

acters that command the admiration and respect and love of those around us.

"Or to put it in another way, by heroic, loving service Christ's character is formed within us, and his character is always lovable.

"Then let us learn this one supreme lesson of Christian Endeavor, to leave our impediments behind and to do the hard things for his dear sake."—*From the Francis E. Clark Year Book.*

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Character is the tag that shows destiny." This statement expresses a great truth and one which we should meditate upon. The characters which we form in this life show our destiny in the future life. How important it is then, that we form good characters!

Character is formed by the hard knocks, struggles, opposition, and hard tasks in life. These obstacles have to be met, and much depends upon the way in which we meet them. If we overcome them, rather than being overcome by them, we become strong.

Environment affects character. Our Roman Catholic friends say that if they can have the training of a child during the first seven years of his life he will always be a Catholic. So we are affected by the people we associate with, and even by the community in which we live.

"There may be compensation in the loud applause of fame,  
But when all is said and done,  
He life's best reward has won,  
Whose character is witnessed by an undishonored name."

*Battle Creek, Mich.*

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, December 4, 1926

#### DAILY READINGS

Sunday—The rule of kindness (Eph. 4: 32)  
Monday—The rule of tact (Phil. 2: 3-5)  
Tuesday—The rule of service (Mark 2: 1-12)  
Wednesday—The rule of patience (Luke 10: 38-42)  
Thursday—The rule of generosity (Gen. 13: 5-11)  
Friday—The rule of peace (Prov. 15: 1)  
Sabbath Day—Topic: What are some rules of friendship? (1 Sam. 18: 1-4; John 15: 12-15. Consecration meeting)



## RULES OF FRIENDSHIP

The "teen" age is a good age for making friends, as some of the friends you make then will be your friends for life; and it is safe to say that the *kind* of friends you make then will be the kind of friends you will continue to make in later life. It is important, then, that we think now of some rules to guide us in making and holding friends.

## FRIENDLINESS

The first rule for making friends is to be friendly. That sounds simple, and yet how many people there are without friends simply because they can not or will not obey this rule. Some are too proud to unbend and give friendly words and actions. Others are so shy they fear their friendliness will be repulsed. Both classes must think less of self and more of the welfare of others.

## WINNOWING

As the farmer separates chaff from wheat, so we must continually be doing with our acquaintances. We may be civil to all, but some are not worthy of our highest regard. When adversity comes, they are like "chaff which the wind driveth away." But the true friend will help us, counsel us, stand by us, no matter what fortune befalls us.

## HOLDING

It is not true that "once a friend, always a friend." We may lose a friend by our carelessness or indifference to his welfare. If there is a stranger upon whom we wish to make a good impression, how courteous we can act! But we are apt to think that "anything is good enough for a friend." On the contrary, nothing is too good for our friends, especially those of our own household.

Intermediate societies at Brookfield, Milton, and the newly organized society at Milton Junction, have started on the RECORDER Reading Contest. What other societies have?

A fine expression of friendship is open to young people in connection with the Japanese Doll Festival which Mrs. Van Horn mentioned in her letter last week. We understand the Alfred Station Intermediate society will send a doll, to make some little Japanese girl happy.

## JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

## SUGGESTIONS FOR NOVEMBER 27, 1926

We might make this a blackboard or an object talk. For the object talk get seventeen small sticks and seventeen small rectangles of white cloth; paste the cloth to the sticks and make small flags. Then find a long and narrow flower box (any florist has them) and make seventeen small holes in it so that the juniors can come forward and put their flags in the holes in the order they belong. On each flag write with ink one letter of the words "Christian Endeavor" and the sentence as suggested below. Use these in the testimony meeting asking the juniors to tell what Christian Endeavor does for "Christ and the Church" as given on their flags.

For the blackboard, put the letters of the words, "Christian Endeavor" below each other with blue chalk and write the rest of the sentences with white chalk. The juniors might suggest the sentences or you can use the ones given here.

What Christian Endeavor Does for "Christ and the Church":

C-creates Christian fellowship of young people around the world.

H-elps young people to live better Christian lives.

R-ecruits pastors, missionaries, and leaders.

I-gnites the spark of Christian service.

S-aves young people.

T-eaches boys and girls to become Christians.

I-nspires young people for leadership.

A-ims to increase Bible reading and tithing.

N-eeds more workers.

E-mphasizes stewardship of time, self and money.

N-ever fails.

D-emands loyalty to Christ and the church.

E-choes the influence of Dr. Clark.

A-ssists pastors.

V-oice the enthusiasm of the youth of the world.

O-ffers training in devotional, social, and business meetings.

R-equires faithfulness to its pledge.

## SUGGESTIONS FOR DECEMBER 4

For the topic today each junior is to select one Bible story which he is to act out or represent in some way at the meeting. The week before, the Prayer Meeting Committee might give each a slip of paper with the name of some story on it so that everyone would not select the same story.

The story of Moses might be represented with a basket, pair of shoes, and a staff. One girl could act out the story of Ruth. The Bible and a picture of a ship would represent Paul's life. A boy might act out the story of the prodigal son or of Noah building the ark. Many other stories will be selected by the committee.

## WHO WILL WIN THE RACE?

The RECORDER Reading Contest has been launched a little over a month, and about a dozen societies have reported having entered. Are you one of the contestants?

Following are excerpts from letters received:

DODGE CENTER.—Have entered RECORDER Reading Contest. Some seem to be taking real interest in it.

BROOKFIELD.—Have entered RECORDER Reading Contest and going strong. If we continue throughout the year as strong as we have started, I think we will give Milton a "run for her money."

MILTON JUNCTION.—We think that neither Milton nor Brookfield will win that banner.

SALEM.—We are planning to make other societies work if they intend to keep ahead of us, even though we have a late start.

If you have entered and not reported, please do so at once to

FRANCES FERRILL BABCOCK.

## SOME CONTEST ORATIONS AT THE PRE-CONFERENCE MEETINGS AT ALFRED

FIDELITY TO CHRISTIAN ENDEAVOR  
PRINCIPLE

ELLIS C. JOHANSON

Christian Endeavor claims a phenomenal history. This great movement has gone on and on, until today its societies are numbered by the tens of thousands and its members by the millions. It is not bound by zones or climates, by latitudes or languages.

It recognizes neither color, race, nor creed. It is world wide.

What is the reason for this remarkable growth, especially at a time when there is either a widespread religious indifference, or a division and contention within the Christian Church itself? Why has it withstood these tests and surpassed similar contemporary movements? Why has it kept its vital hold upon the young people of today?

It is because of fidelity to four fundamental principles upon which the success of the organization is based. These principles are: confession of Christ, service for Christ, loyalty to Christ's Church, and fellowship with Christ's people. Christian Endeavor is consistently promoting these forms of activity by means of its weekly meetings for prayer and testimony, its committees for service, its emphasis upon church loyalty, and its unions for fellowship and inspiration. It glories in being distinctly, avowedly, rejoicingly, a religious society. It does not seek to camouflage its nature by means of doubtful worldly attractions. It does not bait its hook with questionable amusements. Its whole history proves that religion and religious service are attractive to young people when rightly presented.

The importance of this work will be obvious when we realize that the immediate future of the Christian Church depends upon the attitude of the rising generation towards religion.

If, then, religion and religious service are the aims of this organization, how can we make them more effective? By fidelity, greater fidelity to those principles upon which the whole movement is based. The pledge has been adopted as the method for promoting loyalty. It increases our sense of obligation and personal responsibility. It encourages faithfulness, faithfulness towards the weekly prayer meeting. It asks us to give generously of our time and energy in service for others. It brings us into closer co-operation with other Christian workers.

If Christian Endeavor has prospered in the past, it has been because of fidelity to the fundamental ideas underlying it. If Christian Endeavor is to go forward into a greater work for Christ and the Church, it must be through increased fidelity to these same principles.

THE IMPORTANCE OF ENTHUSIASM IN  
CHRISTIAN ENDEAVOR

ELIZABETH ORMSBY

Enthusiasm is defined as intense eagerness and interest and an ardor of mind. A Christian Endeavor society whose members lack devotion, zeal, and ardor is practically dead—dead in the sense that it is of no use to God's Church in helping to reach the throngs of young people who are today just outside the direct influence of the Church.

Enthusiasm and work are closely related. Without enthusiasm there isn't work and without work there is very little enthusiasm. No young man or woman can be enthusiastic about something which involves nothing for him or her to do.

When one pledges himself to become an active member in any Christian Endeavor society, he has said that he will work zealously for that society at all times. A society is just as strong as its weakest member. Somebody may say, "Our society is certainly alive, why just see what an enthusiastic president we have!" It is necessary that every member be ready and willing to do everything in his power to help further the interests of his society. A "peppy" president is very necessary, but there must be others who are just as active.

There must be enthusiasm in order to hold and bring in new members. Nobody will stay in a society or organization of people who are just existing and not doing anything for the good of mankind. When getting new members we must have a society which is full of life and interest for them to join—have a place for each new member to fill and show him his responsibility in the group.

Suppose a society is to put on a drive for raising money or increasing its membership. Enthusiasm is the first essential in carrying out a plan of this sort. Do you think that a society could raise any amount of money or get in any number of new members if the president, the superintendent, or any other one member was the only one who was interested? I do not think so.

Then, too, the members must stay interested throughout the whole drive. This can not be stressed too much. Let us be among the people who are never so discouraged as to drop out and let the other mem-

bers finish the work. Many plans have failed to be realized because of the fact that so many members become disinterested and indifferent.

Let us all join together in this work of helping to establish the spirit of love and sacrifice in men's hearts. I think that a good motto for any Christian Endeavor is: Enthusiasm and discouragement never go together.

Alfred Station, N. Y.

CHURCH ATTENDANCE

ALBERTA L. SIMPSON

As Christian endeavorers we pledge ourselves to attend all regular Sabbath and mid-week services of the church. If we pattern our lives after the life of our Example, Jesus Christ, we will attend church services. Those who attend church regularly are much more successful in their business than those who do not. We attend church to learn more about the Creator and his Son, Jesus Christ, and his teachings as found in the Bible.

If we attend church, we will become acquainted with a great many people, some of whom will be our best friends; and we will enjoy many social hours with the young people. Church attendance will give us more power to resist temptation. It will broaden our views and strengthen our convictions.

The church believes in prayer. It urges its members to seek this great source of help and inspiration. Tennyson once said: "More things are wrought by prayer than this world dreams of." Worship tones the spiritual health. In our worship we should be regular, punctual, reverent, and attentive.

Those who attend church services regularly know much more about the Bible than those who do not.

It is very helpful for young people to attend Christian Endeavor. It may be that some people who attend Christian Endeavor would join the church, who otherwise would not. Attending Christian Endeavor also teaches us to be loyal to church. Office-holding in Christian Endeavor fits us for office-holding in the church. Christian Endeavor attendance also helps us to be faithful in praying and reading the Bible.

It helps us to lead a better Christian life and to be true to all our tasks.

In Sabbath school we learn the Bible stories, the qualities of Christian leadership, and the history of the church. In prayer meeting we discuss subjects pertaining to the Christian way of living. All these services help us very much. Therefore, let us attend all regular Sabbath and mid-week services of the church.

Brookfield, N. Y.

YOUNG PEOPLE'S PROGRAM AT THE  
SOUTHEASTERN ASSOCIATION

We took for our theme, "Better." At my request a member of each of our churches gave a paper:

"How Does Christian Endeavor Train for Better Service?" Gordon Ogden, Salem.

"How Does Christian Endeavor Train for Better Church Work?" Velma Davis, Lost Creek.

"How Does Christian Endeavor Train for Better Living?" Neva Brissey, Berea.

"How Does Christian Endeavor Train for Better Giving?" Salemville. (This paper was not received until too late for the association.)

"How Does Christian Endeavor Train for Better Friendships?" Harley Sutton, Middle Island.—From the report of the associational secretary, Miss Greta F. Randolph.

INTERESTING NEWS FROM THE MARLBORO C. E.

DEAR CHRISTIAN ENDEAVOR WORKERS:

Just because you have not heard from the Marlboro society for a long time does not mean that we are not active. Our society is not very large in number but is great in spirit.

Recently we have lost a very devoted and faithful member by death, but we have his smile and Christian influence for our example. We are sorry to lose another helpful and faithful member, who has gone to Milton to attend college. May his work continue there in the Endeavor society.

Our meetings are held every Friday evening at the home of someone in the community. We consider this a very good way of letting other people know of what we are doing. Our meetings are well attended and every one takes an active part. We

have a one hundred per cent prayer meeting. The first Friday evening of the month we have our consecration meeting.

The first Thursday night of the month we have our business meeting and social at the home of one of the members of the society. Each member, in alphabetical order, takes his turn in having the business meeting.

Our society has entered the RECORDER Reading Contest, each one taking an interest in it. We hope to win the emblem again this year.

Sincerely yours,

MISS BESSIE J. DAVIS.

Bridgeton, N. J.,

R. D. No. 8.

MEETING OF THE YOUNG PEOPLE'S  
BOARD

The Young People's Board met in regular session at the home of the president.

The president called the meeting to order. Rev. Claude L. Hill led in prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, E. H. Clarke, Rev. H. N. Jordan, Lloyd Simpson, L. E. Babcock, Russell Maxson, Ruby C. Babcock, Allison Skaggs.

Visitors: Rev. Claude L. Hill, P. R. Simpson.

The treasurer presented a quarterly report, which was received.

TREASURER'S REPORT FOR QUARTER ENDING  
SEPTEMBER 30, 1926

Receipts

Amount on hand July 1, 1926 .....	\$644.92
One-half collection Central Association....	8.42
Sale of charts .....	2.00
Sale of C. E. supplies .....	24.11
Conference treasurer during the quarter...	154.00
	<u>\$833.45</u>

Disbursements

Field work, salary, and expense .....	\$ 73.55
Associational secretary, supplies .....	10.60
Study course awards .....	40.00
Awards at Conference .....	42.85
Corresponding secretary, salary and expense .....	81.50
Printing .....	52.00
United Society C. E. supplies for sale ....	24.11
Postage .....	5.00
Mrs. Ruby Babcock, supplies .....	.75
Balance .....	503.09
	<u>\$833.45</u>



The following bills were allowed:

Corresponding secretary, expenses to White Cloud .....	\$ 7.91
Corresponding secretary, expenses to Farina .....	16.93
Postage .....	5.00
Envelopes .....	10.96
Stationery .....	15.00
<b>Total .....</b>	<b>\$ 55.80</b>

Correspondence was read from the following: E. P. Gates, Rev. Paul S. Burdick, J. N. Norwood, Ruth Phillips, Rev. William Simpson.

The corresponding secretary's report was given as follows:

REPORT OF CORRESPONDING SECRETARY FOR  
SEPTEMBER, 1926

Number of letters written, 70.

Number of bulletins mimeographed and sent out, 300.

The bulletins were written this month by: Allison Skaggs, Miss Margaret Davis, Emile Babcock, and Mrs. Frances Babcock.

Correspondence has been received from the following: Miss Dorris Davis, Mrs. C. L. Hill, Mrs. LaVern Davis, Miss Leo Green, Rev. James Skaggs, Rev. C. L. Hill, Arnold Davis, Rev. Wm. L. Davis, Mrs. Pearl Branch, Miss Naomi Babcock, Miss Ruth Phillips, Dean Norwood, President B. C. Davis, Miss Edith Saunders, Miss Hazel Langworthy, E. P. Gates, Rev. Wm. Simpson, Rev. Paul Burdick, Miss Margaret Davis, Miss Gladys Hulett, L. H. North, Mrs. W. D. Burdick.

New stationery has been printed during the month.

The corresponding secretary has attended the Northwestern Association at Farina, and the Semi-annual Meeting of the Michigan and Ohio Churches at White Cloud.

FRANCES FERRILL BABCOCK.

After discussion of the report of the Conference Committee to consider the work of the Young People's Board, the items concerning the work of the corresponding secretary were referred to the Field Committee, and the program suggestions were referred to the Conference Program Committee.

The suggestions which Rev. W. D. Burdick made to the Young People's Board in regard to selling denominational literature were discussed at length. After the discussion, it was voted that the Young People's Board offer any possible assistance to the Tract Board in the distribution of literature as urged by their secretary, but this board recommends that the Tract Board take the initiative in organizing the selling thereof.

The corresponding secretary, Mrs. Frances Babcock, reported the young people's

activities at the Northwestern Association at Farina and at the Semi-annual Meeting of the Michigan and Ohio Churches at White Cloud.

Plans were made for bulletins for the coming year.

The plans and reception of the new scale of activities were informally discussed by the board.

The meeting was adjourned.

MRS. RUBY BABCOCK,

Secretary pro tem.

Battle Creek, Mich.,

October 7, 1926.

### THE DIVINE COMPASSION

*Like as a father pitieth his children, so Jehovah pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.*

*Likewise the Spirit also helpeth our infirmities.*

Twofold is the expression in which we need compassion and fellowship—in the time of responsibility and in the time of temptation. These are the two great lonelinesses of life—the loneliness of the height and the loneliness of the deep—in which the heart needs to be sure of more than being remembered and watched. . . .

God is not a God far away. He descends; he comes to our side; he battles for and suffers with his own.—George Adams Smith.

Compassion is the first word which describes the Spirit of Christ. It is a deep word—deeper almost than love, as the mother knows who has seen her child in the delirium of fever. Christ came to bring in the reign of righteousness, but before and after justice is pity.—W. R. Nicoll.

O Love, that wilt not let me go,  
I rest my weary soul on thee;  
I give thee back the life I owe,  
That in thine ocean depth its flow  
May richer, fuller be.

O Joy, that seekest me through pain,  
I can not close my heart to thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain,  
That mourn shall fearless be.

O Cross, that liftest up my head,  
I dare not ask to fly from thee;  
I lay in dust, life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be.

—George Matheson.

God is ever ready, but we are very unready; God is nigh to us, but we are far from him; God is within, but we are without; God is at home, but we are strangers. God help us all to follow him that he may bring us unto himself.—John Tauler.

### PRAYER

O most merciful Father, we are not worthy to be called thy children. We have gone astray from thy commandments, wandering like lost sheep, walking in the paths of our own choosing. But thou art our Redeemer. We thank thee that when we slumber and when we wake, when we think of thee and when our minds are on the cares of earth or on the joys of friendship, thou hast us equally in thy care, brooding over us with a mother's love. Yea, we thank thee that when, through the darkness that lies about us, or the grosser darkness of perverted will within, we wander from thy ways, thy compassion forsakes us not. In pity thou reachest out thine arm and bringest back the wanderer to his Father's house. Quicken us by thy Holy Spirit, and breathe into our hearts newness of life, that, as in times past we have lived in the world, so in time to come we may live to God. Amen.—*Selections and Prayer by Dean Main.*

### "THE GOOD OLD TIMES"

REV. R. B. ST. CLAIR

It must often be a case of "distance lends enchantment to the view," especially concerning matters pertaining to spiritual progress of the people of God.

Following Conference I spent two days in the Alfred library looking over the *Seventh Day Baptist Missionary Magazine* of 1821 and forward, the *Protestant Sentinel* of the thirties, and the *SABBATH RECORDER*, from Vol. 1, No. 1 (June 13, 1844), to about 1870.

Frequently there were reports on "The State of the Church." From the doleful notes struck, one might be tempted to suggest that "The State of the Dead" would be a far more appropriate caption. Occasionally one of the annual pronouncements reported progress, but, with an alarming regularity, it was woe, woe, woe!

One statement said that our people had no Sabbath conscience, that if any Seventh

Day Baptist were away from his home church just one Sabbath, he would join with the rest of the Sabbath-breaking crowd in buying and selling, and generally desecrating the holy day of God's rest. I am sure that this is now the *exception* rather than the rule. I know many loyal Seventh Day Baptists who would act differently from those of seventy-five years ago.

Then, too, the *SABBATH RECORDER* was a battle arena in those days. S. S. Griswold would engage in a twenty-five round contest with Lucius Crandall. Darwin E. Maxson presented certain geological deductions, and immediately a host of defenders of the faith arose. Other controversies, marked by the bitterest of personalities, disgraced the columns of a religious paper, appeared from time to time.

The present editor of the *SABBATH RECORDER* is to be complimented for keeping such attacks and counter-attacks from the columns of our denominational paper. We are not looking for controversy in our family journal; we want "the sweet peace of God's love," and we appreciate the efforts of Dr. Gardiner in securing for us in our organ a freedom from controversial articles.

The conclusion I reached by reading these ancient articles was that the "times" may have been "old," but that they were not so "good" after all.

The helpful feature of our young people, to the number of hundreds, conducting helpful consecration meetings during the sessions of General Conference, never was once mentioned in these musty, dusty, and sometimes crusty, old *SABBATH RECORDERS*. "There's a reason." There was no such helpful feature.

Brethren, with 1,225 at our Sabbath morning services at Alfred Conference, with 208 testifying in the Sabbath night conference meeting, and with possibly 150 more on their feet ready to testify, let us thank God and take courage. Our tasks are great. The fields of India, Costa Rica, Ceylon, Java, Australia, China, Jamaica, Trinidad, British Guiana, and Argentina are most inviting; let us go forward in the name of the Lord of Hosts conquering and to conquer, with a determination, fortified by the power of the Spirit of the living God, that the times to come are to be better than any which are now past.

## CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.  
Contributing Editor

### FAVORITE BIBLE STORIES

ELISABETH KENYON

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
December 4, 1926

#### DAILY READINGS

Sunday—The prodigal (Luke 15: 11-13)  
Monday—The flood (Gen. 6: 5-8; 7: 1)  
Tuesday—Samson (Judges 16: 20, 21, 25, 30)  
Wednesday—The wise virgins (Matt. 25: 1-13)  
Thursday—Caleb and Joshua (Num. 13: 17-19,  
28-30)  
Friday—Paul in prison (Acts 16: 25-34)  
Sabbath Day—Topic: My favorite Bible story  
(John 6: 1-14. Consecration meeting)

ELIZABETH ORMSBY

(The Juniors' Friend)

I wonder why it is that we all like to read so many stories from that good Book called the Bible. I think that perhaps one reason is that every story has something good in it which we like. Each person in these stories might be one of us.

Then, too, we usually have one story which is our favorite. We all like stories about somebody who was very brave and courageous—someone whom we could imitate, in a measure. There are many stories in the Bible whose characters are brave. Some of them are about Noah, Samson, Caleb and Joshua, Paul, and many, many others.

We love the stories about Jesus and the stories which he told. Jesus told us about the boy who came home after many years of wandering and was forgiven by his father. We love to think that our Father is always ready to forgive us if we ask him. Then we all love to read about Jesus' miracles. We love to think that the little lad was able to help in feeding the five thousand people. This story never grows old.

You have your favorite Bible story and I have mine, but isn't it hard to decide which shall be the favorite? I know that we have our favorites. We love so many because each one is a guide or a sign post

which helps us along life's way. Each one tells us something new and helpful. Let us read more and more of these wonderful stories.

Alfred Station, N. Y.

### A SYMPOSIUM ON PROHIBITION

An interesting symposium on prohibition has recently been secured from New York social workers by *Better Times* for October 4. The study shows that for the most part those who desired national prohibition before the Volstead Act was passed are still in favor of it; those who were then opposed are still opposed. Practically all the social workers consider that intemperance is an important problem in social work. Among those who believe that even with lax enforcement conditions are better since prohibition are hospital social service workers, the workers in the Girls' Service League, Salvation Army workers, case workers in family welfare organizations, etc. Dr. John L. Elliott of Hudson Guild says: "Evil as are the effects of the violation of prohibition among the people where I live and work, and serious as the situation is as it affects crime, health, and moral standards, trying to judge as fairly and impartially as I can, there is no question but that the situation in the Chelsea District, distressing as it is in many ways, is incomparably better than it was years ago." While these social workers recognize that prohibition is not the only factor making for improved conditions, they believe it is a very important one. On the other hand, there are some whose observation of conditions has led them to opposite conclusions. These include several whose work is predominantly among the foreign born.

One fact stands out in the symposium: that even those most critical of the success of prohibition "are chary of a change that would risk bringing back the old sore."

The East Harlem Health Center, a group representing every type of social work, after much discussion reached the conclusion that: "No one can judge the social effectiveness of prohibition. It hasn't been tried. The present generation must pass on and another, and still another maintain continuous education and consistent enforcement before its merits can be measured."—*Information Service, Federal Council.*

## Lone Sabbath Keeper's Page

### LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

While I am sorry that such a calamity as you wrote of should occur in anyone's home, I am glad for you to be able and willing to render every assistance in your power; for the shining of your lamp is brightened with every such experience.

Yes, not a day passes that a prayer does not rise that you may be strengthened for every good work that is laid out for you. The resisting of temptations to break the Sabbath may prove in the end the best work of all, for the keeping of the Sabbath seems to me to be one of the crown jewels that will withstand loss in the day of trial by fire. It is a great help to read over every verse in the Bible that in any way speaks of the Sabbath, for it gives one a weight of testimony for the true observance of God's holy day, which can not be gainsaid.

While we may not with our human eyes see our Savior and feel his physical presence to guide us, why not think of him as spiritually present, giving strength to our hands as they minister to the needs of others? Absolute truth is an ever-present reality to those who have sufficient faith to believe that "God is" (Hebrews 11:6) and that "underneath are the everlasting arms" (Deuteronomy 33:27). When Christ himself enters in at the door of our hearts, absolute truth is so near it can be felt, and not only felt, but its light can be seen in the face. Each of those radiant hearts is like a lantern, throwing its beams of light out to cheer and guide others; and each light, as it reaches higher ground, shines brighter and brighter as the perfect day approaches. For a moment try to imagine the melody of the new "Song of Degrees" that these radiant travelers might sing as they lift up their eyes unto the heights of the Holy City above them, and above those hills from whence cometh their help.

Today, as well as yesterday, is a field day for soldiers from Virginia. About a quarter of a mile from here they are shooting with small cannon, which make noise

enough. Sometimes a larger piece is fired, which makes this house tremble. Yesterday and today are hot August days, hot enough to make the sand burn the hand or foot that touches it; and frequently soldiers come to our well for water, bringing a number of canteens to fill for those who are too busy to come. Although our well has a fine flowing vein, the water has been taken out faster than it flowed in, till what is left is not very clear. But it affords a parable that its source is not as deep as the Bible; for no matter how wise nor how learned the reader may be, the clearer and more refreshing are its living waters, and there will ever be other lessons to learn from its pages.

One soldier, looking at our green growing crops, asked if we would need help at gathering time. I replied I did not know, but we did not have help enough to keep the grass down now. Crops under such conditions will not be heavy, but the yield of hay may, in a measure, compensate for the loss of planted crops. I often wonder if a herd of cattle would profit us more than cotton does, because it is so much easier to get a good hay crop than a good cotton crop. To get a balanced ration, some farmers here mix cane seed with field peas and broadcast the mixture over lands that yielded a spring crop, and get a cutting of the best hay; because the grass grows along with the peas and cane, and the mixture is eaten with relish by cattle and mules. It sells for more than grass alone, as it is cut when the peas are beginning to ripen and the cane stalks are full of their sweet juice.

For my chickens I have been putting unsaleable fruit into jars for sauerkraut. When properly prepared it is a delight to see them eat it, all scrambling for a taste, though very young ones must have it sparingly.

I must close my letter, even if it is such a pleasure to write when I have no one to talk to.

Sincerely,

YOUR FRIEND IN THE SOUTH.

### REPLY FROM THE NORTH

DEAR FRIEND:

When you wrote me last, the heat of August was at its height.

Last week about four inches of snow fell, and a beautiful sight it made, falling damp and resting upon the varying October hues



of green, gold, red, and brown. Some years Thanksgiving arrives before as much snow as last week's fall, which came quickly and went quickly.

We have had a very dry season, but all day today it has rained briskly. The ground about here is dried in deeper than we have ever known, yet the coolness of the summer has prevented the drouth from becoming serious, and crops have yielded very bountifully.

When your prayers have been so freely and continuously offered in my behalf, I have condemned myself that I have neglected to write before, to let you know how God has kept and blessed me, during almost three months since your letter arrived. If my blessings should all be counted, and delineated, your mind could not grasp them. In fact, I am not able to compass them all myself, but I can touch upon a few, and not leave you longer waiting to hear about my welfare.

I am pleased to have you mention the divine light that radiates from an inspired soul. I was surprised to see an article about that very possibility in a popular monthly, which does not usually recognize divine manifestations of this nature; and here are several excellent paragraphs from the article:

Should we consider the Scriptures as too sacred to credit? Is it blasphemy to say our Lord spoke the truth, and was speaking of something very real and present, not a "far-off divine event," when he said that the kingdom of heaven is within each one of us and that by seeking and knocking we might find it; and, moreover, that to find it was the great business of life? Would he be pleased if we were too respectful to his words to believe them and too humble even to attempt to carry them out?

If we must think of ourselves as worms, we should at least remember that we are glowworms. In our humility we have pushed the kingdom of heaven farther and farther away from us, until at last we pushed it so far away that we came to suppose we could not possibly know anything about it until we had died, while in reality the entering it here in the present life is the great adventure of the Christian religion, and possibly is only a preliminary to an even further adventure that "doth not yet appear."

How some of the old familiar Bible texts shine with renewed inspiration when one may believe that they refer to a real light, rather than a metaphorical one! Take, for instance, a few: "To open their eyes, and to turn them from darkness to light." "But if we walk in the light, as he is in the light, we have fellowship one with another." "The king's daughter is all glorious with-

in." "The shining light, that shineth more and more unto the perfect day." "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." "Then shall thy light break forth as the morning." In the fifty-eighth chapter of Isaiah it is clearly set forth that the light—surely the writer means an inner light—is made strong by self-denial and loving kindness. Righteousness and loving service to God make it break forth, but according to Job, "The light of the wicked shall be put out, and the spark of his fire shall not shine."

How we have pulled down to small and material uses that great text, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," by using it so frequently as an offertory and letting ourselves suppose that we are obeying Christ's command when we smugly drop a coin into the contribution plate. To let one's light shine forth so that other people may actually see it, as has sometimes happened with the truly illuminated ones of the race, must require something much more than dropping a quarter, or even a ten-dollar gold piece, into the alms basin at a church service. It seems to me, as I have said, that I have almost seen people's light shining forth, but I never remember any instance of it when the collection was being taken.

I do not mean, of course, that all the references to light in the Scriptures should be taken to mean a real interior light. Some quite obviously are figurative; nevertheless, I think many that we have set aside as being metaphorical are really referring to a genuine experience. Is it possible also that this light was more easily perceived by primitive man, and that many phrases in familiar use, which we take now as figures of speech, originated when language was young, in an actual knowledge of the interior illumination?

We all remember the blinding light that flashed upon Saint Paul on the road to Damascus. Occasionally, also, a light is apparently seen shining forth from growing things by people under strong spiritual emotion. One man, quoted in William James's *Varieties of Religious Experience*, testifies:

"When I went in the morning into the fields to work the glory of God appeared in all his visible creation. I well remember we reaped oats, and how every straw and head of the oats seemed, as it were, arrayed in a kind of rainbow glory, or to glow, if I may so express it, in the glory of God."

It is one of God's most gratifying gifts to feel that he bestows that radiant power upon us, so that those with whom we come in contact recognize and appreciate the loving service we do for them. To be able to quiet a restless, ill person and have the person and the physician say, "You have saved a life"—what gift is more to be desired than this?

And to think it may be ours for the asking!

Truly the radio is wonderful, but prayer is more wonderful; and your prayers, dear friend, availed for me! The granting of this gift has glorified the perplexities and adverse circumstances which have prevented my writing.

You will be interested to know how I spent my only "day off" this fall. I went by train to lunch with one lone Sabbath keeper and to call on another, and it gave me great pleasure to find them faithful to the Sabbath in all their dealings with their neighbors. You know by experience how much courage is required to stand alone in this matter in a community.

Two of my own near neighbors have passed away since your letter came. Both were business men with considerable influence, and, without declaring themselves believers in the Sabbath of Jehovah, both favored the five-day-working week, which is approaching universal recognition. How public opinion has changed in the quarter of a century since I commenced observing the seventh day, and I rejoice more and more every day that I am on the Lord's side.

My thoughts wander in your direction often, and my prayers ascend that you may be preserved from all evil. I must close now and not keep you longer uninformed as to my welfare.

YOUR FRIEND IN THE NORTH.

### LINCOLN RELICS FOR THE PUBLIC

When the government presented Osborn H. Oldroyd with a check for \$50,000 it evinced appreciation of a life-time work by Mr. Oldroyd and, what is more important from the public viewpoint, marked acquisition by the United States of one of the most famous collections of Lincoln relics in existence. For sixty-six years Mr. Oldroyd has devoted his time and money to assembling all sorts of articles associated with the famous Civil War President. He kept them on view in the modest house in Washington where Lincoln died. This building stands directly across the street from Ford's theater, where Lincoln was fatally shot by John Wilkes Booth. The old theater is now used as a government storehouse.

The last session of Congress authorized purchase of the Oldroyd collection. It spelled success for Mr. Oldroyd's long

struggle to have Uncle Sam take over his work. Previous efforts had been disappointing, but he went ahead with his plans confident that some day politicians on "the hill" would harken to patriotic sentiment and insure perpetuity of this unique Lincoln museum.

Mr. Oldroyd will now move out of the Lincoln house, and a government caretaker will be placed in charge. Pending its future disposition, the collection will be open to the public as heretofore. There has been some talk of removing the relics to a new building but Mr. Oldroyd is opposed. "Persons entering this house," he says, "breathe the atmosphere of Lincoln."

The idea of collecting Lincoln relics first occurred to Mr. Oldroyd while he was helping his father run a news stand in his native town, Mt. Vernon, Ohio. Lincoln was then campaigning for the Presidency. Mr. Oldroyd was inspired by a biography of the rail-splitter written by William Dean Howells. "I decided then and there that Lincoln was destined to be a great man," he explains.

After serving in the Civil War Mr. Oldroyd, as steward of various Ohio institutions, found time to build up his collection. Mrs. Oldroyd was a native of Springfield, Ill., Lincoln's home town; and in 1873 Mr. and Mrs. Oldroyd moved there and started picking up stray pieces of furniture left about when Lincoln broke up housekeeping to move to Washington. The late Robert Todd Lincoln, son of the martyred President, aided by renting Mr. Oldroyd the Lincoln home in Springfield to house the collection. In 1893 the collection was moved to Washington, where it has since attracted thousands of capital sightseers each year. Mr. Oldroyd charged an admission fee, which he used to purchase additional mementos. When Henry Ford, himself a collector of antiques, offered \$50,000 for the Lincoln collection Mr. Oldroyd gave the government opportunity to purchase the relics at the same figure.—*Selected.*

O Lord, I wrap myself in prayer,  
Else life would be too cold to bear;  
Faith lets her light upon me fall,  
Else I could never step at all.  
Hope is the staff secure and sweet  
Which ever guides my weary feet.  
O Lord, I wrap myself in prayer  
And trust the journey to thy care.

—R. H. Ingham.



## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### SABBATH RECORDER READING

I was glad yesterday to read about the Conference awards to those taking part in the RECORDER Reading Contest—prizes gained by societies and individuals for what they had done. I was particularly pleased to find our own Intermediate society mentioned, with the names of two of its members. I see those two every Sabbath, not only in class but in their places during the church service. I have, in a general way, known about this reading contest, yet not much in detail. I have not, before this time, noticed the reports, though they may have been published in the RECORDER. Some of our young folks may say that if I had been a close reader of the RECORDER I should have seen such reports before this.

I am indeed glad that there are plans to induce our boys and girls to read the SABBATH RECORDER. When I was about the age of our present intermediates, though familiar with our weekly Sabbath visitor—my folks taking it all the time—I did not read it very much. It did not look as it does now. It was in the form of our present newspapers, but with only four pages. The things which I was quite inclined to read were the marriages and obituaries. I was glad to read about those who had died, that they were Christian folks. I wish there had been then some such inducements to read the paper as are now put before our boys and girls.

I remember once complaining to my father about the cost of the RECORDER. I could not see why the subscription price should be nearly twice that of our county paper. He gently rebuked me and explained the difference—that our home paper received much of its support from local advertising and job work, and that the little printing office with its two men and a boy to do all the work could not cost anywhere near what it did to send out the RECORDER. I saw then that I ought not to criticize that which I knew so little about.

Much of the time during the four years

while I was in the army my father sent the RECORDER to me. Some of that time we were so much on the move that our mail was uncertain. I used to read it in the camp and in the trenches, and it kept me in touch with Seventh Day Baptists and their work. Because of the fact, I suppose, that some of our church people lived in Virginia—West Virginia now—there was something of a divided sentiment among them there concerning the great question at issue; and, though the editor of the RECORDER was altogether a loyal man, he did not care to have any controversy among brethren get into the paper, so wisely avoided it. Some of my comrades, noticing the silence on the subject, rather annoyed me by speaking of it as *rebel* paper. While I did not like it, I kept quiet about it.

I am indeed thankful that my father, though we lived in a log house and had a large family to support in our pioneer home, did manage all the time to have with us the SABBATH RECORDER. It was good for us boys and girls then—and is now. Again I may say that I am glad our young people are reading our good Sabbath magazine and are putting forth worth while inducements for others to do so.

One of our good boys came to me a few days ago and asked if we would be willing every Sabbath to report our readings to him so that he might keep account of them. I was glad to reply, "To be sure." Though we undertake all the time in our home to be RECORDER readers, I suspect that now, as we are to report, we shall do more of it. We shall feel that we "belong," and we shall not like to report only five or six pages of the thirty between the covers. Another of our boys told me at quarterly meeting that he undertakes to read it clear through every week. I wonder how many of the older folks do that.

### LESSON IX.—NOVEMBER 27, 1926

GIDEON AND THE THREE HUNDRED  
Judges 7: 4-8, 19-21

#### DAILY READINGS

- Nov. 21—Israel Oppressed. Judges 6: 1-10.  
Nov. 22—Gideon's Call. Judges 6: 11-24.  
Nov. 23—Gideon's Faithfulness. Judges 6: 25-32.  
Nov. 24—Gideon's Faith Strengthened. Judges 6: 33-40.  
Nov. 25—Gideon and the Three Hundred. Judges 7: 1-25.  
Nov. 26—More than Conquerors. Rom. 8: 31-39.  
Nov. 27—The Fearlessness of Faith. Psalm 27: 1-6.  
(For Lesson Notes, see *Helping Hand*)

### NEAR EAST NEWS ITEMS

Because of war conditions affecting the growing of crops in Syria, the Near East Relief has been unable to purchase sufficient supplies for its orphanages locally, and has therefore been obliged to increase its shipments of flour from the United States by almost a million pounds.

An initial appropriation of \$5,000 has recently been made by Near East Relief for refugee work in Bulgaria. The Bulgarian minister to the United States in an appeal to the Near East Relief, has emphasized that although his country desires to solve the problem of the 20,000 Armenian and 30,000 Russian refugees who have swollen the population of Bulgaria since 1924, it has been unable to do so because of the fact that more than 220,000 Bulgarians who had established their homes in adjoining districts have been forced by the storm of war to flee back within the present boundaries of their country. The League of Nations has proposed a loan of ten million dollars for the purpose of settling the refugees on the land. Part of this amount would be used for the Armenians and Russians, but temporary help is greatly needed to tide over the immediate distress among them, and the Near East Relief has come to their aid.

### IN THE VALLEY OF SORROW

When I entered the valley of sorrow,  
With its cliffs so frowning and high,  
And in thought faced its lone tomorrow,  
There came from my soul the cry,  
"Oh God, my dear God, I have loved you,  
Then why did you send me here  
Where tempter and sin threaten virtue,  
And you seem so far and severe!"

Then in anguish I trembled, covered  
My eyes from the valley of gloom  
And stumbled along; o'er me hovered  
Fogs of doubt and impending doom.  
Was this then the end of my striving,  
The end of my faith and my love?  
Weird forces of evil conniving  
Dimmed my sight of the Christ above.

"Oh, let me go forth from this valley,"  
Rebellious, I pleaded and cried,  
But the hand of the Master stayed me  
As he came and walked at my side.  
The sense of his presence made smoother  
The steps of that rough, rugged way,  
While the storm in my heart subsided,  
"Forgive me," my lips learned to pray.

Through every step of that valley  
Of sorrow he made me go;  
I lost sight of the cliffs steep and frowning,  
Nor feared I the dark stream below.  
For my Master was walking beside me,  
Not once did his loving care cease;  
In that valley of sorrow he gave me  
The gift of his wonderful peace.  
—Mrs. Viola C. Wacker in *The Presbyterian Advance*.

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription  
Per Year . . . . . \$2.50  
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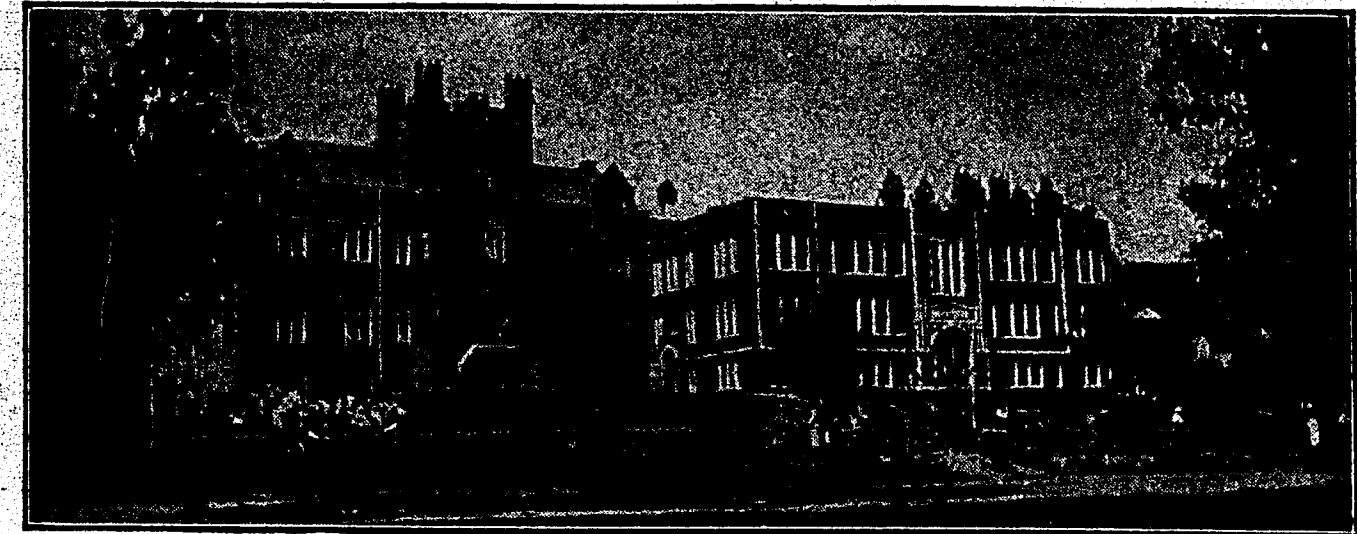
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## MY THANKSGIVING PRAYER

I am thankful for the pleasant memories of childhood—for the quiet home scenes in a land of forests and meadows and brooks, for a home in which there were loved ones who taught the ways of true living, and for friends who made my world brighter and life happier by their presence.

I am thankful that in the years of young manhood my home life was filled with honest toil, made necessary by the stern realities of life in the country, where every member of a large family had to share the burdens and bear common responsibilities.

I am thankful for the power of physical endurance, due to life out in God's open country, and for the example and influence of the sturdy men and faithful women with whom my early years were lived. I am thankful for the fathers and mothers who laid foundations upon which we have tried to build, for the faithful teachers of other days, and for the loyal yokefellows in years of toil. I am thankful for the enthusiastic young people who promise to carry on the work after we are gone.

I pray that the dear Father may grant us all wisdom to know the true from the false and ever to find pleasure in his service.

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